

ADVENT HARBINGER.

"Behold, he cometh with clouds! and every eye shall see him!... and all kindreds of the earth shall wail because of him!!!"

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ROCHESTER, N. Y., SEPTEMBER 2, 1848.

WHOLE NO. 245.

Original Poetry.

For the Advent Harbinger.

The Pilgrim's Rest.

There remaineth a rest for the people of God. (Heb. iv. 9.)

Ho! weary brother pilgrim,
To Zion's City bound:—
There is a rest remaining
On Canaan's happy ground.

Lift up your care-worn visage,
Look over yonder flood;
Behold the land of pleasure
Prepared for the good,

See how the trees are bending
With fruits of golden hue,
Clad in the richest blossoms
Of varied colors too.

Beneath their shade reposing,
You yet may take your fill
Of fruit, and drink sweet water
From ev'ry living rill.

On yonder verdant meadow,
With flowers sprinkled o'er,
At leisure you may ramble,
Nor weary yourself more.

The City of thy Father—
How bright it doth shine;
There you may taste his bounty,
With Jesus stand dine.

The marriage feast is ready,
The oxen are all kill'd,
The fatlings are prepared,
The cups with wine are fill'd.

Lift up your head rejoicing,
A Pilgrim though you are:
You shall inherit all things
With your Redeemer there.

Thy way is dark and dreary,
But gird thyself and run:
The rest that is remaining
Is an eternal one.

C. T. CATLIN.

Buffalo, Aug. 23, 1848.

Original Articles.

For the Advent Harbinger.

THE PURPOSE OF GOD.

THE TIME FOR ITS CONSUMMATION.

NO. XI.

In A. D. 325, the Nicene council, which consisted of 318 Bishops, assembled from all parts of the world with great solemnity. In their "Ecclesiastical forms, or constitutions, in the chapter about the providence of God, and about the world, they speak thus: 'The world was made meaner, or less perfect, providentially; for God foresaw that man would sin: wherefore we expect new heavens and a new earth, according to the holy Scriptures, at the appearance and kingdom of the great God and our Savior Jesus Christ. And then, as Daniel says, (chap. vii. 18) the saints of the Most High shall take the kingdom, and the earth shall be pure, holy, the land of the living not of the dead. Which David foreseeing, by the eye of faith, cries out (Ps. xxvii. 13), I believe to see the good things of the Lord in the land of the living. Our Savior says, Happy are the meek for they shall inherit the earth. Matt. v. 5. And the prophet Ezekiel says (chap. xxvi. 6), The feet of the meek and lowly shall tread upon it.' So you see, according to the judgment of these fathers, there will be a kingdom of Christ upon earth; and moreover, that it will be in the

new heavens and new earth, and in both these points they cite the prophets and our Savior in confirmation of them." As Popery rose up, the doctrine of Christ's personal reign upon the new earth grew into discredit. It never pleased the church of Rome, for they assume the ground that Christ reigns upon earth now by his vicar, the Pope, and quote the promises of his future kingdom and power on the new earth to support the usurped authority and blasphemous pretensions of the Pope here. But at the reformation this was revived; and from the unreserved manner in which the Reformers advanced it, shows clearly it was not considered new or doubtful.

LUTHER, in his commentary on John x. 11—16, "Other sheep I have," &c., writes thus:—"Some, in explaining this passage, say, that before the latter days the whole world shall become Christians. This is a falsehood, forged by Satan, that he might darken sound doctrine, that we might not rightly understand it. BEWARE OF THIS DELUSION."

In another place he uses the following striking language: "I am persuaded that verily the day of judgment is not far off: yea, will not be absent above THREE HUNDRED YEARS LONGER."—Hence, it is clear that, by the "latter days," he must have referred to the time following the resurrection—before which time he did not expect the Millennium, for he proceeds: "The voice will soon be heard: 'Behold the Bridegroom cometh!' God neither will nor can suffer this wicked world to exist much longer, but must strike it with the judgments of his DAY OF WRATH, and punish the rejection of his word."

MELANCTHON, Luther's fellow-laborer in the reformation, was the author of the Augsburg Confession, and "which," says the Rel. Enc., "may be considered as the creed of the German Reformers." The seventeenth article says: "We condemn those who circulate the Judaizing notion that, prior to the resurrection of the dead, the pious will engross the government of the world, and the wicked be oppressed."

CALVIN, in his Institutes, maintained the glorious doctrine of the restitution of the earth, and all things in it, and says: "I expect, with Paul, a reparation of all the evils caused by sin, for which he represents the creatures as groaning and travailing."

JOHN KNOX, "the great Champion of the Scottish Reformation," (who died in 1572), in his Liturgy, speaking of the reforming of the face of the whole earth, says: "Which never was, nor yet shall be, till the righteous King and Judge appear for the restoration of all things."

E. R. PINNEY.

For the Advent Harbinger.

CONSECRATION TO GOD.

I have most of the time for about ten years past felt an intense interest on the subject of Christian holiness. I have at times let all the light shine that I had on that subject—and about six years ago was called to sacrifice the fellowship of the church with which I had been connected from childhood. In all this I felt cheerfully resigned to God. But I have deeply to regret that I have slumbered on that glorious theme. And many have been the scenes of terrible conflict on account of having left my first love. I now have clearer light on this subject than I have ever be-

fore enjoyed. I rejoice in this light—it is the light of eternal truth. I love to walk in it. "That blessed hope" even, is nothing to me without it: for without holiness no man shall see the Lord. These two mighty theines should always be united in our preaching and exhortation, because they are joined together in the Bible.

There are two false principles, which have tended, more than anything else, to perplex and bewilder me. One is found in the popular theology of the day, and is variously expressed as follows: "The best act of the Christian's life is mixed with sin." "There is sin enough in the prayer of the purest saint to damn his soul." This doctrine instead of being drawn from the Bible, which says, "If I regard iniquity in my heart the Lord will not hear me," (Ps. lxvi. 18,) has its foundation in a false principle of philosophy, to wit: that moral actions may have a mixed character. In other words that a person may be in some degree holy while conscious of present sin.

Paul has earnestly warned Christians against the spoiling influence of such philosophy, which is not according to Christ. Col. ii. 8.

Now let us see what kind of philosophy Christ taught. He says, "The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when thine eye is evil, thy body also is full of darkness. Take heed, therefore, that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light."—Luke xi. 34—36. "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon."—Matt. vi. 24. As an evil or diseased eye cannot receive light for the body, so an evil or wrong intention of the mind leaves a person in the total darkness of sin. It is evident that God never imputes iniquity to a man except upon the ground of wrong intention. Neither can any one be sensible of guilt unless they are conscious of a wrong intention. On the other hand, if the eye be single, or the intention pure, God does not impute iniquity, neither can man be conscious of guilt. In the former case the body is full of darkness—in the latter, it is full of light. Now since light and darkness cannot exist in the same place, neither can right and wrong intentions, or holiness and sin, coexist in the same mind.

And further, since it is impossible for a person to love and hate, or hold to and despise the same master at the same time, it follows that when a person loves, or holds to Mammon, or any other evil object, they are totally opposed to God, and have not a whit of holiness in them.

The will cannot choose two opposites at the same time. Every moral agent does either choose God or Mammon: hence, if God be chosen at all, it is with all the heart—or if Mammon be chosen at all, there is no heart left for God.

Now it is just as certain that when Christians fall into sin, they are totally destitute of holiness until that sin be put away, as it is that a man has no light whose eyes are filled with sand.

Whoever is perfectly consecrated to God, is a saint, or holy person—but whoever is not thus consecrated to God is not at all consecrated to God. Who would dare insult God with a divided

mortal parts. In verses 7, 8, 9, Job says that "there is hope of a tree, if it be cut down that it will sprout again; and that the tender branch thereof will not cease," &c. "But man dieth and wasteth away, yea, man giveth up the ghost, and where is he? Aside, then, from the resurrection, which he refers to in verse 12, there is no hope for man. "There is hope of a tree when it is cut down that it will sprout again," but not so with man; he cannot live again unless God raises him from the dead, contrary to the laws of nature. Then you see the hope of man ever living again hangs upon the resurrection.

"But man dieth and wasteth away." What is it that dieth and wasteth away? Surely not the immortal soul. But it says that man dies and wastes away. Who shall decide that there is something beside what is here called man? Let us remember that man was made of the dust of the ground, and consequently it is this that was to die and waste away. The question is asked, "and where is he?" Some infer from this that man has a part separate from the body that is immortal and goes at death to some unknown sphere. But let us examine the language. What is it that dies and wastes away? Ans.: the man. What is it that gives up the ghost? Ans.: the man. Now to what does the word *he* refer? We all say, to man. Very well, then; where is man after he dies and wastes away? Ans.: he has returned to the dust from which he was taken. Again the pronoun is used to avoid the repetition of the noun; but the sense is the same whether we use the pronoun or not. Let us read it and not use the pronoun: But man dieth and wasteth away; yea, man giveth up the ghost and where is man? Surely no one will say that he is in heaven or away from the earth.

Ver. 12—"So man lieth down and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep." Nothing can be more plain than this: that man goes into the grave and comes not up until the resurrection—that he will not till then "awake, nor be raised out of his sleep." Chap. xix.—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." In this passage is the sum and substance of Job's theology—here is his faith and hope in full. He includes in this passage the great ground-work of salvation—

1. He felt assured that his Redeemer lived.
2. That he would stand upon the earth in the latter day—i. e. would come to save and dwell with his people.
3. That when he came, he (Job) should live again, though worms had long before destroyed his body.
4. That in his flesh or body he should see God.

According to the present-day-teaching, Job saw his Redeemer when he died; but he did not so believe. It was in the flesh and not in the spirit that he expected to see God. Chap. xxxiv. 15—"All flesh shall perish together, and man shall turn again unto dust." Here again is the origin and destination of man declared: he shall turn again unto dust. One thing is evident in all these passages, viz.: that man is of the earth, and destined to be in all future time connected with it; for surely the idea of his reward being elsewhere is not a doctrine of the Bible. Ps. xlix. 10-12—"For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is, that their houses shall continue forever, and their dwelling-places to all generations; they call their lands after their own names. Nevertheless man being in honor abideth not: he is like the beasts that perish." Ver. 14—"Like sheep they are laid in the grave; death shall feed on them, &c." Eccl. iii. 19, 20—"For that which be-

falleth the sons of men befall eth beasts; even one thing befall eth them: as the one dieth, so dieth the other; yea, they have all one breath; so that man hath no pre-eminence above a beast. All go to one place; all are of the same dust, and all turn to dust again."

Lest I should be tedious on this point, I will but refer to one more passage: Jas. iv. 14—"For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." Is it contended that the spirit is distinct from the life? and that the life of the body has nothing to do with the life of the spirit? If so, I ask what confines the spirit to the body as long as the body lives and no longer? The very idea that when the body dies the spirit is released, goes to show that the life and the spirit are one and the same; for as the body cannot live without the life, and the spirit cannot leave the body except the body be dead, it follows that when the life leaves the body the spirit must also: consequently if they are not one they must be inseparably connected. But it may be said that the life of the body goes into the spirit or soul when the body dies. To this I reply: How can the spirit or soul need the life of the body if the spirit or soul is immortal? as is and must be assumed on the present hypothesis of the nature of man. Now if what the apostle James calls the "life" is not what is called in other places the spirit, then it follows (if the doctrine of the soul be true) that man is compounded of three parts: spirit or soul, life and body. But this is too absurd to need a remark. That the word "spirit" in most cases, as used in the Scriptures, means one of these three things, I think will not be denied, viz.: the mind, the life and the breath. I shall notice this point hereafter.

I have referred to some of those passages which teach what man is by creation, and also his destination unless changed to immortality by the coming of Christ. There are many more however which might be cited to show that man is of the earth; but for want of time and space must be omitted. I think these passages sufficient to show us what man in his nature is—that he is not of heavenly origin nor is destined to dwell there. That there are passages which apparently contradict these, I may admit; but cannot admit that they do; for what is positively asserted cannot be contradicted by inferential arguments. However, it is right, yea, required that both sides of each subject which we endeavor to investigate should be examined; and this, I trust, you will do, at the same time being willing to take the side of truth, however contrary to former views and teachings it may be. Truth is the same, whether believed by few or many. To know what we are is certainly the first and great step toward becoming what we should be. To think we are immortal when we are not would certainly prevent us from seeking for such a state of being; for that which we have, we are wise enough never to seek for. To believe we are partly angelic when we are altogether human, cannot be the will of God; especially when he has taught us otherwise. To say that man is an emanation or part of God when he is of the earth, depraved and fallen, is a libel on the word of God, which plainly declares that man is natural and not divine or spiritual.

To be ignorant then of what we are, is to believe one or more of these absurdities; for whatever is contrary to the word of God must be absurd or untrue.

In my next I shall inquire, Is man immortal? As ever for the truth,
Newton, Mass.

I. I. LESLIE.

Europe, though not engaged in actual war, is nevertheless in a feverish, unsettled state, and may at any moment be engaged in all the horrors of war. The threatened out-break in Ireland is crushed for the present by the iron arm of England.

From Sr. I. Perkins.

Dear brethren and sisters in the Lord—I believe and therefore speak. Yes, I still believe "your redemption draweth nigh," and "the Lord whom ye seek, will suddenly come to his temple." And, through the grace of God, I hope to abide the day of his coming—to stand when he appeareth. I feel that the Lord has chosen me out of the world, and spares no pains to refine my unworthy soul, and fit me for his heavenly kingdom. In love he chasteneth me, that I may be a partaker of his holiness. Though afflicted and bereaved, yet I believe that as a father pitith his children, so doth the Lord pity me; for while he is taking away my outward supports and comforts, he substitutes an increase of faith and trust in himself, enabling me to say from a full heart, "All my springs are in thee."

Since my last communication, my heavenly Father has seen fit to afflict me in removing by death two sisters—leaving me an only remaining member of my earthly father's family. But I mourn not as those that have no hope; for I trust that they sleep in Jesus, and will come forth at the resurrection of the just. The works of decay are visibly stamped upon my clay tenement, and unless the Lord shall soon come and clothe me with immortality, I, too, may sleep in the dust. But the Lord is righteous in all his ways; and whether I live or die, I am the Lord's. *May he guide with his counsel, and afterward receive me to glory!*

O, my fellow pilgrims, how humble, and yet how shining a path our divine Leader has marked out for us. How far away from the world it leads—from its fashions and forms. And how unsightly the pageantry of this world appears to those who have chosen the white robe of Christ's righteousness and meek and quiet spirit for their adorning. How undesirable and repulsive to the soul that enjoys a foretaste of the things which God hath prepared for those that love him—to the heart glowing with love toward God for the beauty and holiness of his character—striving with all its powers for the attainment of his attributes, and perfect obedience to his commandment—Be ye holy. And O, that holiness of heart and life might be the characteristics of all who look for the speedy coming of the Lord; for when he comes, he that is holy shall be holy still, and he that is filthy, filthy still, though he may have often cried, "Lord, Lord:" and nothing that can defile shall ever enter with him into the New Jerusalem. Let us realize in this time of controversy, that for every idle word we speak, we must give account in the day of judgment; and if we offend in one point of the law, we are guilty of all. I verily believe if we would "let our words be few"—spend more time in our closets—more in studying and contemplating the pure precepts and holy examples of our divine Pattern, we should more honor his sacred cause and exalt his holy name; and also have more wisdom and power to win souls to full redemption in Jesus' blood. May no worldly interest rob us of our seasons of social and secret devotion and communing with God, nor of searching the Scriptures, in which we *think* we have eternal life—but unless we understand and faithfully obey their injunction, we shall be weighed in the balance and found wanting. For however great our faith, labors, sufferings, zeal and sacrifices, if we have not charity, *it will profit us nothing*. Let us then fulfil the royal law, and be at peace among ourselves. And may we in meekness and humility faithfully obey the commandment of our Savior, Watch ye, therefore, and pray always—for this seems to be the only way pointed out by which we can obtain the qualifications which will render us worthy to stand before the Son of man.

In hope of speedy redemption,
Woodstock, Vt. I. PERKINS

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, September 2, 1848.

TO OUR CANADA SUBSCRIBERS.—Our Post-Master informs us that extra charges, of which we recently spoke in the Harbinger, are no longer made on letters from Canada. Our subscribers will therefore send on their remittances as usual; and we do hope that all who are in arrears, not only in Canada, but elsewhere, will square up their accounts for the Harbinger with no further unnecessary delay. We have to be punctual in paying all our bills *every week*, in order to send *you* the Harbinger; and if you miss one number, you are greatly disappointed; but if *you* are disappointed at the loss of one paper, what do you suppose must be *our* disappointment, to send the paper, to some, for *months*, and to others, *years*, and not receive our just dues? This is not right—there is a lack of punctuality in the case, which we do hope will no longer exist. The poor, and those who pay punctually, are always exempt from such calls.

REMOVAL.—Our meetings in this City are removed from Minerva Hall, to the hall in Stone's Block (fourth story), on the opposite corner of Main and South St. Paul streets. Entrance from either Main or St. Paul street.

TRUE GRACE OF GOD.

"This is the true grace of God wherein ye stand." 1 Peter v. 12. The meaning of this text we understand to be this: The saints to whom it was addressed were a scattered, tried and persecuted people.—Every effort was made by the Judaizers of those times, to convince the disciples of Christ that they were deceived, had embraced damnable errors, and would be lost unless they abandoned them.—Peter, however, with the word of truth, met these wicked influences, warned his brethren of their danger, exhorted them to be steadfast in the faith, and assured them that it was the true grace, or favor of God, in which they stood. That is, they were not mistaken, had not followed cunningly devised fables, but the truth.

Our condition, as a people, is similar to that of the early Christians: for we are scattered, tempted, tried, persecuted, despised, and every possible means are used to turn us away from our faith. But, like the primitive saints, are we in the truth, or true grace of God? or, are we in error? These are important questions, and should not be hastily, but carefully and correctly decided. For if we are fundamentally in error, it is a sad, if not a fatal one, if persisted in, and should, therefore, be seen, acknowledged and forsaken. But if we are in the truth, our profession is a high and sacred one, our position a most important and responsible one, and consequently every lawful means should be used to strengthen the faith, especially of the weak and tempted, and doubting and halting ones, at this hour of sore trial, and prevailing unbelief. At such a time as this, every one should not guess, nor think, nor simply feel, but *believe and know* that he is in the truth, against which the gates of hell cannot prevail.

Well, *how* are these momentous questions to be justly decided? Or is it beyond our power to know whether we are in the truth or not? We believe we may *know* something about this important matter. Then, we repeat, *how* may we know—or by what rule shall the case be decided? We unhesitatingly answer, not by the doctrines, commandments or creeds of men—not by the dreams, impulses, and visions of the fanatical spiritualizers—not by the law of *inferences*, nor the philosophy or

metaphysical reasoning of the schools,—for all of these ways are deceptive, and liable to lead into the grossest errors and to the most fatal consequences. Therefore, as matters of *evidence* to decide these important questions, we reject the whole, with all their kindred errors. How, then, shall the matter be determined? We answer, by the *Bible*; not *opinions* or *inferences* drawn from the *Bible*; but the *plain word* of the *Bible*. If that justifies our faith, then we are in the true grace of God, and should not be shaken or troubled; but if it condemns our faith, then we are in error, and the sooner we know and abandon the same, the better it will be for us, and the cause of truth.

Having decided to test the correctness of our faith by the plain testimony of the *Bible*, it may be proper, before entering upon this important work, to briefly define that faith, or give a synopsis of the leading sentiments which distinguish us from other religious communities. We shall first name those doctrines in which, as a people, we are generally agreed. And

1. We believe that "all Israel will be saved," or gathered to the promised land of rest, after the first resurrection, and personal advent of Christ. Consequently, if in this we are correct, the doctrine of the gathering of the carnal Jews to Palestine, before or after the Advent, is fable: for there is but one more gathering to that land promised in the *Bible*.

2. We hold to the doctrine of the millennial reign of the saints, posterior to the advent of Christ. If this is according to the *Bible*, then every theory that places that reign anterior to the coming of Christ, is a delusion.

3. We believe in the personal appearing of the Son of man—the Lord himself. Consequently, we think the doctrine which teaches that his coming is nothing more than a spiritual coming, is a doctrine of men, if not of devils, and should be rejected.

4. We believe in the glorious doctrine of the personal, or real resurrection of the just who sleep in Jesus, at his coming, and the resurrection of the wicked a thousand years subsequent to that time.—If correct, then all other theories of the resurrection must be wrong.

5. We believe all the ungodly who shall be found living at the appearing of Christ, will be cut off from the earth, or be destroyed. If this is true, then the doctrine that they will all be converted before that time, is a deception of the devil.

6. We hold that the earth will be dissolved by fire—and then made new for the everlasting inheritance of the saints: If this is the true faith, then their home "beyond the ethereal blue" exists only in the imagination of those who do not love sound doctrine, but have turned away from the truth unto fables.

7. We believe that the kingdom of Christ will be on the earth, under the whole heavens, more literal, more glorious, more durable than any or all the kingdoms which ever did exist on the earth. If in this we are right, then the doctrine that the kingdom is a *principle* in the heart, and is now set up, is not a doctrine of the *Bible*.

8. We believe that the time for the appearing of Christ and his kingdom is at the door. If not mistaken here, the doctrine that teaches that we can have no knowledge of the time of his coming, or that his coming is far in the future, belongs to the scoffings of the last days.

These several specifications of our faith, and perhaps some others, we design to show, are according to the truth, or true grace of God. And if we succeed in our endeavors, then, instead of doubting, fearing and halting in this cause, we should be full of hope, well grounded in the faith, strong in the Lord, and rejoicing in view of our redemption being near.

(To be Continued.)

EXPOSITION OF JOB XIV. 14.

If a man die, shall he live again? all the days of my appointed time will I wait, till my change come.

A correspondent calls for our views on this text.

What *change* was Job waiting for? Was it from animate living mortality to inanimate corruption in death? This is all the change that is experienced in death; and, surely, Job could not desire such a change as this. What change then was it? Doubtless, from mortality to immortality; for he says,—"For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." xix. 25-27. This we think is the glorious change for which Job waited.

Again Job says, "So man lieth down, and riseth not: till the heavens be no more, they shall not awake nor be raised out of their sleep." xiv. 12. This shows that the change would not take place when he lay down to sleep in the grave, but when "the heavens he no more."

Job further says, "Oh that thou wouldest hide me in the grave, that thou wouldest keep me secret until thy wrath is past, that thou wouldest appoint me a set time, and remember me." verse 13. "The grave, then, is the place in which Job expected to wait "all the days" of his "appointed set time" for his change. At the expiration of that appointed time, what will take place? will Job be changed? He will; for the next verse says, "Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." When will this take place? "The hour is coming, in which all that are in their graves shall hear his voice, and shall come forth." John v. 28, 29. At this time, Job, who has long been hid in the grave, will hear the call of the Lord, and come forth fr. m death to life. This will be the change for which he has so long waited: for, "Behold, I show you a mystery: We shall not all sleep, but we shall ALL BE CHANGED, [living and dead saints] in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. xv. 51-53.

This doubtless is the change for which Job waited, and which he was as confident would be realized at the appointed time, in the latter days, as he was sure that his Redeemer lived. Like Paul, Job knew "whom he believed," and felt the fullest assurance that he was able to keep that which he had committed unto him, until that day, when his change should come. May we have like faith, that, with Job, we may be changed to a state of immortality, at the sounding of the last trump.

FROM BRO. NEEDHAM.

DEAR BRO. MARSH:—The "Harbinger" of Aug. 12th came to hand last week, while attending the Salisbury camp-meeting, containing my syllogisms, with your reply.

I confess, I was not a little surprised, to see an assumption in one of your syllogisms, without which they are of no force. It is this: "It (the word of God) does not condemn 'human creeds.' 'Human creeds' are therefore right." To make a premise of a Syllogism good, it must be a *first* truth, a *revealed* truth, or a truth admitted by one or both of the parties. In this instance, I should be the party to admit it. This I have not done.

Your premise is neither a *first* truth, a *revealed* truth, or a truth admitted by the opposite party. It is, as it now stands, good for nothing. The whole, consequently, falls.

So far from the *Bible* being "silent" about "hu-

man creeds to govern the church," or that "it does not condemn" them, I affirm that both the letter and the spirit of the New Testament *does* condemn them. The command of our Lord Jesus Christ, "Call no man master on earth, for one is your Master, even Christ," expressly condemns them. The moment any man, or set of men, undertake to frame a "human creed for the government of the church," they attempt to take the MASTER's place; and the church that consents to be governed by such a creed, consents to another Master than Christ.

Again: "The Lord is our Lawgiver," etc. Isa. xxxii. 22. "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one LAWGIVER, who is able to save and to destroy: who art thou that judgest another?" Jas. iv. 11, 12.

Does not the Bible condemn human legislation, in the church of Christ? Your Syllogism has only one leg, left. It cannot stand. The truth is so manifest, that I think it useless to protract, on the point.

Yours waiting for the Lord from heaven,

G. NEEDHAM.

Newburyport, Mass., Aug. 21, '48.

REPLY TO THE ABOVE.

DEAR BRO. NEEDHAM:—Human creeds and ecclesiastical conferences, are so intimately connected, that whatever argument can be raised against the one, may be raised against the other. Your syllogism says "Annual Conferences;" and if you simply mean "religious assemblies," you are justifying a thing which we do not condemn, and consequently we are not at issue; but if you mean such conferences as we have opposed in our recent articles on Anniversary Conferences, then we may with the strictest propriety turn your argument against your own syllogism. Admitting that you mean that kind of conferences we oppose (which we doubt), the reasoning would run thus:

We confess, we were not a little surprised to see an assumption in one of your syllogisms, without which they are of no force. It is this: "It (the word of God) does not condemn 'Annual Conferences'! 'Annual Conferences' are therefore right." To make a premise of a syllogism good, it must be a *first* truth, a *revealed* truth, or a truth admitted by one or both of the parties. In this instance, we should be the party to admit it. This we have not done.

Your premise is neither a *first* truth, a *revealed* truth, or a truth admitted by the opposite party. It is, as it now stands, good for nothing. The whole, consequently, falls.

So far from the word of God being "silent" about ecclesiastical, legislative, or authoritative conferences, to frame laws, or devise means for the government and order of the church, or that it does not condemn them, we affirm that both the letter and spirit of the New Testament does condemn them. The command of our Lord Jesus Christ, "Call no man master on earth: for one is your Master, even Christ," expressly condemns them. The moment any man, or set of men, undertake to form an ecclesiastical conference, to legislate for the church, or to devise plans for its operation, they attempt to take the MASTER's place; and the church that consents to be governed by the laws, plans, advice, counsel, or resolutions, authoritative or advisory, of such a body, consents to another Master than Christ.

Again: "The Lord is our Lawgiver," etc. Isa. xxxiii. 22. "He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one LAWGIVER, who is able to save or destroy: who art thou that judgest another?" Jas. iv. 11, 12.

Does not the Bible condemn legislative conferences, in the church of Christ? Your syllogism has only one leg, left. It cannot stand. The truth is so manifest, that we think it useless to protract on the point.

Thus you see, Bro. N., that your logical and scriptural arguments may be lawfully turned in favor of the cause we advocate.

We suppose that when we fully understand each other, there will be found no real difference of opinion between us on this matter. We think your premises were laid with the view of justifying harmless religious assemblies or conferences, which we think are right. Our opposition has been against ecclesiastical, authoritative or legislative conferences, which doubtless you do not justify. Let us try and understand each other, that we may not seem to differ, where no real difference exists.

ANNIVERSARY CONFERENCES.

(Continued.)

Before noticing another act of these conferences, it becomes necessary to correct a wrong impression that is being made, relative to the *character* of the conferences we oppose. On this point, the Herald for Aug. 19th says, "Whatever is in accordance with the spirit of the Gospel is right. Religious assemblies are in accordance with the spirit of the Gospel. Therefore, religious assemblies are right." To the literal import of this syllogism we give the hearty amen, providing the "religious assemblies" sustain the character of the religious assemblies which the Bible justifies. But, if we are to understand that Conclaves, the different ecclesiastical, authoritative and legislative Synods, Assemblies, Associations, Presbyteries and Conferences, of the conflicting sects, and the one under consideration, are among the "religious assemblies" that "are right," then we dissent. It is the antichristian *thing*, and not the mere *name*, that we oppose. If we are mistaken relative to the true character of these Anniversary Conferences, most gladly would we be corrected. If they are nothing more than "religious assemblies," such as the Bible justifies, we bid them God speed, and would joyfully be identified with them. We believe in "religious assemblies," not only for the benefit of local churches, but, as duty may demand, for ministers and brethren in different sections to meet for worship, exhortation, preaching the word, and to obtain a further knowledge of the Bible. Such assemblies have ever proved a blessing to the people of God. But when those assemblies assume the character of an organized ecclesiastical Conference,—separate from the church of God, for the purpose of legislating for the saints, or "devising means," or for the adoption of human policy, to carry on the work of God,—then they become a sore evil to the cause of truth. This is fully demonstrated by the entire history of the church. We will now notice another objectionable act of these conferences.

"Whereas, in the providence of God we have been called out and distinguished by the revival of certain good old primitive truths—truths which apostles and martyrs cherished as dearer than life itself,—truths which we have believed, and in which we have rejoiced; and among which (important, essential, and dear as any other) is the doctrine of the First Resurrection, and thousand years' reign of Christ with his saints, prior to the resurrection of the unjust,—"the resurrection from among the dead ones," (Phil. 3:11,)—for which Paul counted all else but loss,—"the better resurrection," (Heb. 11:35,)—"the resurrection of the just," (Luke 14:14,) when the saints of God will be rewarded. And whereas, we believe these truths are cardinal, in which we ought to be unalterably fixed, and which we ought to stand by and defend to the last; therefore

"Resolved, That we solemnly re-affirm our continued and firm adherence to those doctrines which have thus called out and distinguished us, among which—not the least—is the doctrine of the first resurrection, at the coming of Christ,—his reign with the risen saints for the period of a thousand years, at the end of which the wicked will be raised and

judged; and our unalterable purpose, to the utmost of our ability, to maintain the same."—*Adv. Herald* June 24.

The doctrine of this resolution we fully believe, and are astonished that any who read the word of God should believe differently; and had there been nothing understood in the resolution, more than its literal import, probably we should not have objected to it: for it is simply an honest and frank expression of the sentiments of Conference on a certain point, without even naming those of an opposite opinion. But it was understood by the Conference to be, not only an expression of sentiment, but, proscriptive in its design; or to oppose the opposite doctrine. The different speeches on the resolution confirm the truth of this declaration. We will give an extract from one.

"I am opposed to proscription; but the state of the case is this. There are some persons connected with a strong financial resource, who are devoting their whole efforts to undermine this our faith. The paper that now advocates their views was got up, and has been sustained, for the principal purpose of supporting the doctrine of but one resurrection.—There are teachers, also, who enter into our Advent churches, and the result is, some are tainted with this error. That is the reason why some of them are not here to-day—not even represented. These men are perverting the whole Advent interest; and what use is it to help and sustain the very instrumentality designed to destroy us? Shall we aid this under-handed work? My view is, if we do not pass this resolution, we shall not have done our duty. I said to one this morning, when talking on this subject, "You must take the right hand, and I the left; or you the left, and I the right." I could not labor with him—our faith is not the same."

We cannot say with the speaker, that we are "opposed to proscription," provided the right means are used. But we are opposed to performing the work by resolutions of Conference. If an error ever be silenced in this way, it is done on the principle that the strong tread down the weak, and not by enlightening the mind, convincing the judgment, and rooting up the error by the power of truth. But generally, such acts of ecclesiastical bodies, especially in these days, are looked upon, by those whom they are designed to proscribe, as oppressive, and as being used in the absence of good evidence; consequently, they only serve to strengthen them in their error.

This, then, is not the *way* to proscribe our erring brethren. How then shall it be done? By the *truth*. Let their errors be faithfully and kindly exposed, and the truth fully presented, and let them renounce their error and embrace the truth, or reject it and suffer the consequences. When the matter is fully investigated, and the people are enlightened on the question at issue, the *truth* will shine out so clearly and powerfully, that it will raise an effectual barrier between those who believe and those who oppose the truth. It will cut off from the confidence and fellowship of the lovers of truth, those who cleave with tenacity to their errors. We say, Let every errorist be proscribed, as much as possible, by the truth,—we would that there was more of this kind of proscription in the church, and among us. Let every man's sentiments be thoroughly tested by the Bible, and if he is in error, we think there is better ground to hope that this kind of proceeding would win him over to the right way, than that resolutions of conference would drive him from his errors.

If it is right, in one case, to put down what we believe to be error, by resolutions, it is in all; and if it be right in all cases, then it is no longer necessary to try and do it by investigation, or a faithful presentation of the truth. We believe the apostolic usage, of presenting living truths, and hard arguments, for the suppression of error and the support of the truth, is still the better way, and hope we

shall all feel more and more a desire to imitate their example.

NEW WORK.—By the solicitation of many friends Bro. E. R. Pinney has concluded to publish in pamphlet form, his articles, which have been and are now being published in the Harbinger, on "The Purpose of God." As he is not able to meet the expense of the work, certain friends, at the Springwater Tent-meeting, subscribed enough to pay in part for the work. They are to have their pay in pamphlets when the work is issued. To warrant the undertaking more pledges are wanted. And one design of this notice is, to call upon others to lend a helping hand in this good work. You are requested to say immediately how much you will give to further this worthy object, and take your pay in the pamphlets when printed. The price cannot be named now but will be put as low as can be afforded. Send your orders, post paid, to E. R. Pinney, Seneca Falls, N. Y., without delay, that he may be enabled to issue the work immediately, without embarrassment.

The objects of this call are worthy of meeting a liberal and prompt response. Let no one, without a good reason for so doing, treat it with silence.

We learn that the Tent-meeting at Springwater was attended with a special blessing. The particulars we have not received.

Correspondence.

From Bro. H. Pratt.

DEAR BRO. MARSH:—We in this section (with but now and then an exception), greatly rejoice and thank the Lord for the course he has enabled you to pursue in your trying and responsible station. Union, say some, is strength; so say I if it be what the poet calls "heavenly union." So Elisha found it when surrounded by the host of Syrians at Dothan. And so you, dear brother, will find it, if you shun not to declare the *whole* truth. So the *Son of God* found in the garden with angels. But union by resolves and pledges, looks to human strength, which is perfect weakness. Raising a fund to send out into the field those that have retired, is evidence conclusive that God's promise is not good security (without an endorser) to such preachers. It looks to me like building a house for the Lord, then covering it all over with lightning rods to keep him from burning it up; then getting it ensured so as to build another in case of loss, whether the Lord wanted it or not—when God hath said he maketh a way for the lightning, and directeth it to the ends of the earth. Job xxviii. 37. There are some who are always complaining about their scanty means for support, while others, on the same route are rejoicing in God, for the liberality of his children. Hence, there must be a failure in the promise of the Lord, or, of faith to claim that promise on the part of the complainant. Now, dear brother, we heartily rejoice in God for the fearless and onward course he has enabled you to pursue—not only in regard to pointing out the prophecies that have a bearing on our present time, and promulgating and defending new and soul-stirring truths; but for raising your voice against the first appearance of evil, though it may have been for the best of motives introduced among us. Although we are in a warfare, we need but one captain. For a few years past the little flock have been moving on, encouraged by the good Shepherd's voice toward the land of promise—and now, after having done the will of the Lord, we have only need of patience. We believe all organizations and arrangements should be entirely based on the word, until our Joshua shall appear to lead us into the promised land.

The brethren in this section are expecting to give an account each one of himself to God, and we find it necessary to have another spirit like Caleb (Nu. xiv. 24) from that of murmuring or looking back; for the land we have been searching, "is an exceeding good land." If the Lord delight in us, then he will bring us into the land, and give it us, a land which floweth with milk and honey. Verses 7, 8.

When the word is preached in its naked simplicity, it develops the faith of the professed Christianity; and we were not little astonished to learn on the presentation of Bro. Cook's articles, that there were some, even among believers in the advent at hand, that were not behind those whom Paul found on Mars' hill; for to make God indistinctive he could be no less than in unknown God. The word says, in order to come to God, we must *believe that he is, and that he is a rewarder* of all those that diligently seek him. Now the great difficulty seems to have been in imagining some mystical, sublime, fanciful, ethereal something, and worshipping it as God, overlooking the simple fact that man was made in the likeness of God. And this freak of the imagination has consequently formed an ethereal inheritance. Like the Jews, they have pictured out a God according to their fancy, and we fear, like them, do reject the *Babe of Bethlehem*. Now, dear brethren, to make Jesus Christ and the Father indistinctive, is to reject not only the *man* Christ Jesus, but it sets aside a literal inheritance; for an indistinctive king can never be well seated on David's literal throne.

Yours looking and waiting for God's eternal Son from heaven, the *express image of the Father*, to sit on David's literal throne, and to gather his literal saints into his literal purchased possession to the glory of God. Amen.

H. PRATT.

Brimfield, Mass., August 16, 1848.

From Bro. R. V. Lyon.

DEAR BRO. MARSH:—I am permitted once more to meet with my family after an absence of about eleven weeks. During this time I have been constantly engaged in speaking out before the people the evidence that our King is soon to come and complete the work of redemption, and calling their attention to the preparation requisite to be made in order that they may meet the fiery war-horse and his rider, and stand on the sea of glass mingled with fire, amid the scenes of that tremendous day, when mountain on mountain shall be piled, at the presence of him before whose face the heavens and earth shall flee away. Glory be to God that this blessed truth has not lost any of its melting, subduing, saving, and consoling power—but when presented in its purity does accomplish for those who are within the reach of mercy, all that it ever did in by-gone days, and is destined to do it till the last elect soul shall be gathered in. Then a voice will salute our ears, and at the same time reach the dark cells of woe, shaking the middle air with its deep toned thunder; piercing the ears of those who are so deaf that they will not hear, and give heed to the truth and be saved, "saying that it is done." What is done? The saints are done suffering, done toiling and groaning, and now the atonement is completed, and they have put on immortality—the sinner is damned and God's government maintained. What an hour to the sinner! O that he would now be wise! and, whilst the last sands of time are fast running out, and mercy is still calling, that they would turn from their evil ways and live.

"Sinners! turn; why will ye die?
God, your Maker, asks you why?"
"Will ye not his grace receive?
Will ye still refuse to live?
O! ye dying sinners, why?
Why will ye forever die?"

Oh, perishing sinner, stop, and give thyself one hour's solemn thought on the scenes which are but a step before thee! O fix your mind on the grandeur of that hour when your ear shall be saluted with the rumbling of his chariot wheels! when his glory shall cover the heavens! when his brightness shall be as the light, and bright beams shall be seen coming out of his side. Before him will be seen the pestilence, and burning coals shall go forth at his feet. He shall stand and measure the earth—he shall drive asunder the nations, and the everlasting mountains shall be scattered, and the perpetual hills shall bow. See him coming with dyed garments from Bozrah! Look upon that glorious army of redeemed ones, mounted upon white horses, following the Captain of their salvation, travelling in the greatness of his strength! O listen to him whilst he reminds you of that solemn hour when the Father left him to die alone upon the cross. His disciples forsook him—the world was against him—the sun was veiled in darkness, and in this suffering he laid the groundwork for the atonement, and made your salvation possible. But you have despised all this amount of suffering—rejected his word, and misused his servants! and now he will tread you in his anger, and trample you in his fury, and your blood shall be sprinkled upon his garments and he will stain all his raiment. For he says, "The day of vengeance is in mine heart, and the year of my redeemed is come."

Hark! don't you hear his shrill trump sounding! The righteous dead are coming forth from their dusty beds! the living saints are changed! See them arising to meet him, and on the sea of glass, to stand there till the indignation be overpast. Look at that dark black cloud of divine vengeance! See it closing in between you and the saints! The lightnings begin to flash! the thunder rolls! the earthquake heaves the earth! the hail falls! The Eternal Judge now puts his hand upon those safety valves where the volcanic eruption now throws forth its burning lava—then those fires which have been rolling in earth's centre for about six thousand years will be confined—then this old earth will reel to and fro like a drunkard, and it will become one vast volcano! Now look upon that aged sinner whose locks have been whitened with the frosts of many winters—who spent his time in trying to prove that the judgment was past and all things would continue as they were from the beginning. See him now foaming, wailing and lamenting that he slighted offered mercy. Now he seeks to hide himself in yonder mount, but it flees, earth opens, and those fires are ready to devour him! Yonder, amid the crash of kingdoms, see that man of giant strength, who was thought by many to be a man of God; notwithstanding he opposed the glorious truth of our King soon coming in to take the throne of David, and on it to reign forever. Terror and alarm now seize him, and, like a frightened ghost, he now seeks to hide himself beneath the cliff of yon shattered mountain—and, as he approaches it, he finds it melting like wax before the sun! Amid these scenes he pauses, and his ear is saluted with the rumbling of those fires as they roll beneath him! Instantly they burst forth, and feed on him till he is consumed.

Hark! don't you hear that mournful sound, borne along by the gale, coming from yon village, now entrapt in the flames, as it falls from the lips of that band of giddy youth, who had covenanted together that they would have the pleasures of the world—but now they are compelled to utter the mournful lamentation, "The harvest is past and the summer is ended and we are not saved!" All around them is terror and dismay! See them seeking for a hiding place whilst earth is rocking and her fires are bursting forth in every direction, till the last sinner in the universe is consumed and earth reduced back

to its original chaotic state. But from this will spring the new creation, blooming in more than its primeval beauty and glory. "Then the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads! they shall obtain joy and gladness, and sorrow and sighing shall flee away." Glory to God! then we shall have the fifth kingdom, with all its component parts, that Daniel in vision saw, and it shall stand forever, even forever and ever. O, sinners! I beseech you in the name of Jesus, to repent. Let not the wrath of God be awakened. Let not the fires of the last day be kindled against you. Amen and Amen.

Yours, believing that we are in the days of the voice of the seventh angel, and very soon the mystery of God shall be finished as he hath declared to his servants the prophets,

R. V. LYON.

Abington, Conn., August 3, 1848.

From Bro. J. C. Bywater.

SECOND TENT MEETING.

DEAR BRO. MARSH:—We commenced our meeting here according to appointment, excepting we changed the location, and hold it at Lindon instead of Bethany Centre. It began and has continued under encouraging circumstances, excepting we had a little disturbance on Sunday evening, by the rowdies, who came some thirty or forty of them, determined to do us harm; but God overruled, so that they did us no harm excepting to cut two of our gye ropes; but the people here showed themselves friendly to us and good order, and soon the rabble dispersed. The people here seem very attentive to hear, and I hope some may be benefitted.

The Tent was pitched on Bro. Hemingway's land, in the village of Lindon. On Sabbath there was about a thousand in attendance, and good order was observed generally through the day. I preached in the morning on the Purpose of God in creating the world—its fall and his plan for its restitution. Bro. Burnham followed in the afternoon with the subject of the great Day and Battle of God Almighty. A deep solemnity seemed to pervade the assembly.—Bro. Sweet preached on Monday forenoon; in the afternoon Bro. Robinson came to our aid, and preached on the 19th of Revelations, and in the evening on the Revolutions of the Nations, as the last step in prophecy, connecting us with the coming of Christ and the great battle of God Almighty. The people were very solemn and attentive, and we do hope that souls may be saved as the result of this meeting. Brethren present seemed very much quickened in their faith, and awakened to the importance of spreading throughout the land, with more vigor and energy and sacrifice, the glad tidings of the coming kingdom.

I do believe that our tent meetings will be the means, under God, of awaking a general interest among our brethren and the people on this great subject—but in order to do this we must be able to prosecute our work, free of embarrassment, and we think that our brethren will see to this, and will contribute liberally and joyfully of their goods, knowing that in heaven we have a better and an enduring substance. All we ask in this world is something for ourselves and families to subsist upon, during our short sojourn here.

Yours in the blessed hope,

J. C. BYWATER.

Lindon, N. Y., August 21, 1848.

From Bro. A. V. Baldwin.

BRO. MARSH:—We saw in your paper a few weeks since, a notice from Bro. Bywater that a tent meeting would be held in our town in the month of September, "if the brethren wished." At our next

meeting, subsequent to the reception of the notice, the matter was taken into consideration by the brethren, who, in view of our circumstances, finally concluded it would not be best for us to accept of the proposition.

The cause in this section is at present in a very prosperous and promising condition. Our congregations are large and interesting. We have never, at any period, been heard with greater interest and attention (not even in '43 or 4) than we are at present here. We have already, since our entrance upon this field of labor, been permitted to proclaim the blessed hope of speedy redemption in the strong holds of infidelity, with some little effect. Last Sabbath we occupied the Universalist meeting-house in Wolcott village—were favored with the presence (we think) of the largest part of the church, besides many others who listened with great apparent interest to two sermons on the evidences given in Scripture on the revelations of the period of the consummation. Good has been done in the name of Jesus: to God we give the praise.

Your companion in tribulation,

ABRAM V. BALDWIN,
Pastor of the church in Wolcot.

P. S. The cause is young in this section, and the brethren fear that they would not be able to sustain the proposed effort.

A. V. B.

Wolcott, N. Y., August 18, 1848.

From Bro. S. G. Clark.

DEAR BRO. MARSH:—To-day I came from Nanakin, and the truth is gaining ground there. The Wesleyan Methodists had preaching on the Sabbath, in the morning—I preached in the afternoon. The preacher gave the Adventists a beating, after which I stated that where the spirit of the Lord is there is liberty, and wished to read a little Bible to them, and did not think they would confess the spirit of the Lord not there, by not giving me liberty—but how was it? The preacher first stopped me by talking about the collection, and then sung, and a little before they were done the minister was ready to pronounce the benediction, and closed in such haste that they did not think of the class-meeting till they found themselves going home, and so the vote went that the spirit of Christ was not there. This is the church who say our doctrine is a damnable one, but some of their members have embraced it—and rather than lose them they will fellowship them as Christians if they will not talk their faith!

Because of the doings of the W. M. Church, Bro. and Sr. McCartney wish all to understand that they are free from that church, and all other organizations and creeds but the creed of Jehovah, which is the Bible. When they joined the W. M. Church they thought it a liberty church and opposed to slavery, but the worst of slavery is in the church, for the mind is bound. This brother could not be allowed to speak his faith in church, though he owned almost one-eighth of the meeting-house.

I have just returned from meeting. I tried to talk to the people from Dan. ii. 23. On the morrow, the Lord willing, I go to Lima, where I have spent some three weeks—the interest is good there. The congregation is made up of Infidels, Universalists, Methodists, Baptists and Presbyterians—and all pay profound attention to the word. Would to God they were all converted!

We have work enough in this State; new fields are opening all the time. O that there were more faithful ones to preach the everlasting gospel of the kingdom! O that God would give grace and strength to do his will! Like Paul, we find it necessary to labor, working with our hands, when we can—not because the friends are not willing to do for us; they are poor and do all they can. I hope our New York

friends will not forget to pray in faith for Michigan. Love to all.

Yours looking for eternal redemption at the coming of Christ, the Lord of lords and King of kings.

S. G. CLARK.

Ypsilanti, Mich., August 10, 1848.

Bro. J. Lewis writes: I have procured a place to worship God in, at Bushwick, L. I., where I reside, and cordially invite the brethren to come this way. I think some good might be done here by a faithful minister of Jesus.

Star of Our Hope.

Star of our hope! He'll soon appear!
O, shout and sing hosanna!
The last loud trumpet speaks him near!
Hosanna! Sing hosanna!

CHORUS.
Eternal life! Eternal life!
We have it through our Savior!
Eternal life! Eternal life!
O, come and live forever!

Hail him all saints, from pole to pole,
And raise one loud hosanna!
How welcome to the faithful soul!
How worthy our hosanna!

From heaven angelic voices sound,
And join the sweet hosanna!
Behold the Lord of glory crowned!
And Earth responds, hosanna!

The grave yields up its precious trust,
To swell the wide hosanna;
Awake! ye slumb'ers in the dust,
Awake and sing hosanna!

Resplendent forms ascending fair,
Prolong the glad hosanna,
And meet the Savior in the air—
Hosanna! Sing hosanna!

Descending on his azure throne,
While rings one grand hosanna,
He claims the Kingdom as his own;
All nations shout hosanna!

The saints rejoice, they shout, they sing,
With rapture chant hosannas!
And hail him their triumphant King!
For ever sing hosannas!

ENTIRE CONSECRATION.

AN EXTRACT.

A double heart—a reserved surrender, is an abomination before God. If our eye pities, or our heart spares one evil temper, one sin; if we should dissemble with our lips and flatter with our tongue, we unto us. He that seeth our thoughts afar off, would condemn us even on our knees before him. Though we should deceive ourselves by our hypocrisy, God cannot be mocked. Nothing is hid from his all-seeing eye; our naked souls are exposed to his view, and we must be sincere before him, making an honest appeal to our hearts, that God himself knows we desire to make no reserve. See to this, that you make no partial surrender: God must have all our hearts or none; if we divide them by fixing one part on the world, if we would plead for ever so little of its sinful indulgence, if we want to reconcile the services of God and Mammon, allowing part of our affections to the pleasures, vanities, interests, or gain of this present evil world, and think God will be satisfied with the remainder, we are mistaken. The true surrender is to give up all, and take Christ as Lord of all, our King to reign over us, as well as our propitiation and atonement. This is consecration, much talked of, little known. See, dear reader, that it be *your* case; without it, the strongest promises, the greatest outward reformation, the most lively strains of devotions, a torrent of tears, or the most solemn remorse, will but deceive you. Coolly, humbly,

cheerfully and wholly, without partiality and without hypocrisy, give up *all* to Christ: and may you be able to adopt the words of an eminent Christian, and testify as he did:

"But if I might make some reserve,
And duty did not call,
I love my Lord with love so great,
That I would give him all."

From the New York Commercial Advertiser.

Approach of the Cholera.

The rapid strides of the cholera are now a subject of daily attention. It is advancing precisely in the same direction as in 1832, and it has been noticed that the same influenza which prevailed a few months ago, and a fatal diarrhoea now prevalent, are precursors similar to those by which the disease was then heralded. It has already spread as far west as Riga, Narva and Revel, in Russia, and it is also raging southward in the Turkish dominions. The return from St. Petersburg to the 24th of July gives 17,742 cases, 10,138 deaths, 4,618 recoveries, and 1,986 remaining, so that the deaths already amount to 57 per cent. At Moscow there have been 9,754 cases and 4,309 deaths. At Odessa, to the 28th of June, 824 cases, 332 deaths, 235 recoveries and 257 remaining.

In the south at Jassy in Moldavia, (Turkey in Europe,) the deaths for some time have been from 30 to 100 a day, and the total already is said to reach 10,000. At Balgat, a village near Ancona, nearly the whole population has perished. At Cairo the disease appeared suddenly on the 15th of July. On that day 5 cases occurred, on the next 18, and the next 49. All these received medical aid and not one recovered. Every patient died in the course of a few hours. At Graditza, on the Danube, about 20 leagues from Belgrade, it has broken out with similar violence, and up to the last accounts no recoveries have taken place. One healthy woman suddenly attacked fell to the ground and died in five minutes. Two men in the next village died almost instantaneously. At Belgrade a curious phenomenon had been noticed. A swarm of caterpillars swept over the district and by sunset had destroyed every plant. Visitations of this kind had been seen in other places where the cholera was approaching.

Description of Pompeii.

Pompeii is getting daily disengaged, and a very considerable portion of this Grecian city is unveiled. We entered by the Appian way, through narrow streets of marble tombs, beautifully executed, with the name of the deceased plain and legible. We looked into the columbarium below that of Marius Aurius Diomedes, and perceived jars containing the ashes of the dead, with the small lamp at the side of each. Arriving at the gate, we perceived a sentry box, in which the skeleton of a soldier was found, with a lamp in his hand; proceeding up the street beyond the gate, we went into several streets, and entered into what is called a coffee-house, the marks of cups being visible on the stone; we came likewise to a tavern, and found the sign (not a very decent one) near the entrance. The streets are lined with public buildings and private houses, most of which have their original painted decorations fresh and entire. The pavement of the streets is much worn by carriage wheels, and holes are cut through the side stones for the purpose of fastening animals in the market-place; and in certain situations are placed stepping stones, which give us a rather unfavorable idea of the state of the streets. We passed two beautiful little temples; went into a surgeon's house, in the operation room of which surgical instruments were found; entered an iron-monger's

shop, where an anvil and hammer were discovered; a sculptor's and baker's shop, in the latter of which may be seen an oven and grinding mills, like old Scotch querns. We examined likewise an oilman's shop, and a wine shop lately opened, where money was found in the till; a school, in which was found a small pulpit, with steps up to it, in the middle of the apartment; a great theatre; a temple of justice; an amphitheatre about 220 feet in length; various temples; a barrack for soldiers, the columns of which are scribbled with their names and jests; wells, cisterns, seats, tricliniums, beautiful Mosaic altars, in inscriptions, fragments of statues, and many other curious remains of antiquity. Among the most remarkable objects was an ancient wall, with part of a still more ancient marble frieze, built in it as a common stone; and a stream which had flowed under this once subterraneous city long before its burial; pipes of Terra Cotta to convey the water to the different streets; stocks for prisoners, in one of which a skeleton was found. All these things incline one almost to look for the inhabitants, and wonder at the desolate silence of the place.

The houses in general are very low, and the rooms are small, I should think not above ten feet high. Every house is provided with a well and a cistern. Every thing appears to be in proportion. The principal streets do not appear to exceed 16 feet in width, with side pavements of about three feet; some of the subordinate streets are from six to ten feet wide, with side pavements in proportion; these are occasionally high and are reached by steps. The columns of the barracks are about fifteen feet in height; they are made of tuffa with stucco; one-third of the shaft is smoothly plastered, the rest fluted to the capital. The walls of the houses are often painted red, and some of them have borders and antique ornaments, masks, and imitation of marble; and in general poorly executed. I have observed on the walls of an eating room, various kinds of food and game tolerably represented; one woman's apartment was adorned with subjects relating to love, and a man's with pictures of a martial character. Considering that the whole has been under ground upwards of seventeen centuries, it is certainly surprising that they should be as fresh as at the period of their burial. The whole extent of the city, not one-half is excavated, may be about four miles.

Conferences, Campmeetings, &c

Tent-Meetings.

Rochester, commencing Friday, Sept. 8.
Homer, " " Tuesday, " 19.
Manlius, " " " 26.
Lorraine, Jeff. Co. near Bro. L. Laury's, Oct. 3.

The brethren in the last three towns will see that suitable places, and seats, are prepared. The tent will invariably be pitched in the open field. Come with tents and provisions. The poor will be provided for, but the rich, or those who are able, must provide for themselves, and aid in making provision for the poor, and in defraying the expenses of the meeting.

Appointments.

Brn. GEORGE HENLEY and PETER HOUGH will hold meetings at the following places in Canada West, commencing at 6 p. m. Their lectures will be illustrated by a large and comprehensive Historical Chart, between sixty and seventy feet long.

Toronto, Sept. 2, 3,	Bath, Sept. 21, 25.
Brooklyn, 5.	Powley's, 22, 23, 24.
Hough's, 6.	Picton, 26.
Mallory's, 7.	Head of the Lake, 27.
Orr's, 8.	Sidney, 29.
Stephen's, 14.	Thurlow, 30.
Aldrich's, 15.	" Oct. 1, 2, 3.
Grant's, 16.	Sidney, Oct. 4.
Lent's, 17.	Spafford's, 5.
Colborne, 18.	Baltimore, 6.
Shears', 19, 28.	Clark, 8.
Werden's 20.	

Business Notes.

A. Veeder—Have none left of any volume preceding the 16th.

J. Hyde—Due, from No. 221 to 245,—69 cents.

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ROCHESTER.—The Advent congregation meet in Stone's Block (fourth story), corner of Main and South St. Paul-streets, three times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-St.

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ADVENT HARBINER.

"Behold, he cometh with clouds! and every eye shall see him!... and all kindreds of the earth shall wail because of him!!!"

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ROCHESTER, N. Y., SEPTEMBER 23, 1848.

WHOLE NO. 248.

Original Poetry.

For the Advent Harbinger.

ZION'S WATCHER.

BY I. I. LESLIE.

The night was dark and dreary,
And thus it long had been;
A watcher, worn and weary,
Looked forth upon the scene
For tokens of the morning,
That promised day to come,
When Christ, to earth returning,
Should call the wand'lers home.

II.

A thousand watchmen stationed
On Zion's wall's around,
Once by the Lord commissioned,
Were wrapt in sleep profound;
The slumbers of the midnight
Had closed o'er every eye:
They saw no morn approaching,
Nor dreamed the day was nigh.

III.

The lonely watcher gazeth,
From Zion's tow'ring walls;
The high his voice he raiseth,
And to the watchmen calls—
"O Watchmen, comes the morning!
The light beams from afar;
And up the east is shining
The day's bright herald star!"

IV.

A thousand voices echo
The watcher's thrilling cry;
And swiftly spread the tidings—
"Behold, the day is nigh!"
But drowsy watchmen, waking,
Their slumbers broke, complain;
And each, his post forsaking,
Fall back to sleep again.

V.

They dream of golden ages,
That earth is yet to see;
As sung by poets, sages,
When all shall holy be:
For thus the fabled story
Is blended into song—
A thousand years of glory,
To burst on earth ere long.

VI.

But still the watcher crieth,—
"Behold, behold the day!"
And swift the message flieh,
To nations far away;
And thousands hear, awaking,
To join the thrilling strain—
The shout—"The day is breaking!
Messiah comes to reign."

VII.

Now fast the morning breaketh,
The shadows swiftly fly;
And still the watcher looketh
Along the glowing sky.
And Zion's walls are shining,—
Around her glittering dome
The night is now declining,—
Her day at length has come!

Newton, Mass., Sept. 1848.

Original Articles.

For the Advent Harbinger.

THE PURPOSE OF GOD.

(CONCLUDED.)

THE TIME FOR ITS CONSUMMATION.

But it may be asked, Why, then, do you still look for the coming of Christ? I answer: Because there were other chronologists equally wise and good, who had given a later date for the commencement of the 2300 years, to wit: Hengstenberg dated it B. C. 455, terminating A. D. 1845. Hence we looked for the end in '45. When that passed, we took the chronology of Petavius and Usher, who dated it B. C. 454, ending the period in A. D. 1846. When time proved that incorrect, we then (as we were in duty bound to do), took the last and latest date given by any chronologist of any note from Christ's day to the present time, 453 B. C. Which date, if correct,

brings the termination of the 2300 days this year. For it is evident, if that period began in 453 B. C., it must end in 1848 A. D.; for it requires the whole of 453 B. C. and the whole of 1847 A. D. to make 2300. Hence, if the period commenced in the fall of 453 B. C., it will end in the fall of 1848 A. D. Therefore we look for the end this year. But, says the objector, suppose 1848 should pass and Christ not come, will you then give up looking for his coming? Certainly not. The passing of this time cannot affect our faith in the event of Christ's coming, nor in the time that God has given for his coming—it will simply prove all human chronology wrong—the wisdom of this world a failure. The word of God teaches positively that Christ is to come again: "the second time without sin unto the salvation of those that look for him." Heb. ix. 28. And his coming is to be at the end of the 2300 years. For Gabriel says to Daniel (Dan. ix. 19), "Behold, I will make thee know what shall be in the *last end of the indignation*: for at the *TIME APPOINTED THE END SHALL BE*." What was the time appointed? The 2300 days (years) named in the 14th verse; for no other time had been given in the vision. Hence Gabriel says, in 2300 years the indignation or treading down of God's people shall end. What is their indignation? The persecutions of the wicked, their trials, bondage in the grave, &c. When will that end? When Jesus comes and raises them from the dead, and changes them to immortality and glory, and wipes away all their *tears*, and gives them the kingdom, which will be at the end of the world. Hence the 2300 years reach to the end—to Christ's coming—to the resurrection. Now, although all human chronology may fail, God's time will not fail. At the expiration of the 2300 days the end will come—the sanctuary be cleansed—the indignation upon the saints cease, and Christ will take the kingdom. For thus saith the Lord, (Hab. ii. 3,) "The vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry." Gabriel further informs us that 69 weeks (or 483 years) of this period reach to Messiah (or the Anointed) the Prince. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks and threescore and two weeks"—i. e. 483 years. Dan. ix. 25. How was he to be anointed? By the Holy Ghost.—(See Isa. lxi. 1.) When was he anointed? At his baptism. (See Mark i. 9-11.) How old was he when baptized? "About thirty." (See Luke iii. 23.) Thirty from 483 carry you back to the birth of Christ, and leave 453 years of the 2300 up to the true time of Christ birth; then subtract from the 2300 the 453 years before Christ, and they leave 1847 years after the birth of Christ. Then it is certain, from Gabriel's instruction, that 1847 years from the birth of Christ must end the vision and bring Christ in glory; or 2300 years from the going forth of the decree to restore and build Jerusalem. This is the true Bible time, and will not fail, though all human chronology may fail—nay, though heaven and earth pass away, yet not one jot or tittle of his word shall fail. And, as there is no one that dates the 2300 years later than 453 B. C., we have no evidence for the continuance of time beyond the present year—and, as 1847 years from the birth of Christ

must bring the end, and according to our reckoning we are in 1848, hence our Anno Domini period, as fixed by Dionysius Exiguus in A. D. 527, is proved incorrect; and we have not a ray of light in the future. All ends here, from all and the best light afforded the church for 1800 years. But the objector will ask: "Inasmuch as the Bible time for Christ's coming is 1847 years from his birth, why did you look for him in 1843?" I answer, because Christ was supposed to have been born four years before the Anno Domini period commenced. As proof, turn to Matt. ii. 1, where Christ's birth is spoken of; and in the margin you read: "In the 4th year before the common account called Anno Domini." Now mark! this is not Mr. Miller's time exclusively, but the chronology of the entire church, adopted in all their Bibles. Now had Christ been born four years before A. D., then it is evident A. D. 1843 would have been the true 1847, and Christ would then have come. He did not then come; therefore time has proved the date adopted by the church for the birth of Christ wrong; and as no one supposes Christ to have been born later than our A. D. period commenced—and as 1847 years of that have passed; hence, there is no evidence for the continuance of time beyond the present. Oh, that we might see and realize this solemn fact, and in view of it wake up, and prepare for the judgment of the great day of God.

And here let me remark: I wish the reader to keep distinctly in his mind the difference between God's time and human chronology. God's time for the second advent is 2300 years from the "going forth of the decree to restore and build Jerusalem," or 1847 years from the birth of Christ. This time will not fail to bring Christ in glory from heaven. Human chronology is the record man has kept of those periods, to wit: According to human chronology 1847 years and eight months, (and according to many writers 1851 years) have passed since Christ was born. According to Bible time, or divine chronology, 1847 years have not expired; for that time expired brings Christ in power and great glory.—As the Rev. Mr. Shimeall, an Episcopal clergyman in New York, remarked in a large work published in 1842 on 'Christ's coming': "I ask but one admission to demonstrate the close of probation in A. D. 1847; and that is, that this is the true A. D. 1842." So, my hearer, I ask but one admission of you that Christ will come, and this world in its present state end this year; and that is, that this year will fill up 1847 years from the birth of Christ. From these facts we perceive that all prophetic time, human or divine, proclaims, trumpet-tongued, the end is near—the last sands of time are falling—eternity is here.

The ancient seers, looking through the prophetic telescope, rested their eye of faith here. The fathers, since the reformation down to the present time, rest their faith here, for the consummation of their hope in glory. Hence, Luther said just before his death in 1546: "The day of judgment is not far off: yet, will not be absent above 300 years longer." And, speaking of the state of things near the end, while writing on the prophetic periods of Daniel, in his German Bible he says: "About the consummation of these periods, *this gospel* will be shut out of all the churches and confined to private houses." He comes to this conclusion by closely searching the Scriptures. Well, that time has every where come;

but few churches will be opened for preaching the coming of Christ in glory.

The learned Dr. Cotton Mather, who died about 100 years since, near Boston, a little before his death, wrote on the second coming of Christ.—And he confidently affirmed from the word of God, that the end of all things was near at hand, and gave it as his settled opinion, that there were persons then living who would live to witness the coming of Christ in the clouds of heaven; and that a little before the burning day, the nominal church would be in a fallen and corrupt or lukewarm state; and, to use his own words, “It will be like a dead, putrid carcass, having no faith in the Lord’s coming.” Yes, Jesus declared 1800 years ago, that there would be but little of this faith when he comes. How fearfully it is now fulfilled! How few believe in his coming! Wesley is said to have expected Christ’s coming in about 1836.

Fletcher, speaking of the coming of Christ, and events connected with it, remarked, “If these things happen not to us, but to our children, as they most certainly will before the third generation passes away, we ought to warn as many as possible,” &c. He died in 1785.

Many of the learned divines of the present day are looking for the ushering in of the millennial glory now, as the following extract from a paper published, I think, in 1842, will show: “Not long since, Dr. Brownlee, preaching in Newark, N. J., collected together his proofs, and labored to show from the signs of the present times, together with the prophetic periods, that in the year 1843, a great moral change, the greatest the world ever experienced, would take place.”

Professor Bush has also, for some time, been telling the people substantially the same thing. Both have acknowledged the Millerites to be right as regarded time; at the same time contending that they were wrong as regarded the nature of the expected event.” Prof. Bush farther said, in 1842: “Whoever attacks Mr. Miller on time, attacks him on his strongest point. He is right on time, according to the best received chronology; but wrong in the event.” So many others acknowledged. They looked for the commencement of the great work of the world’s conversion—revival to succeed revival. Well, 1843 has passed, the great moral change has not come (unless it is from bad to worse), but who thinks of treating Dr. Brownlee and Prof. Bush with mocking and ridicule? But those who, at the same point of time, looked for the *personal* coming of Christ, to introduce the millennium and give the saints the kingdom, because the vision (apparently) tarries beyond the time, are compelled to hear from the scoffers of these last days, from the chair of the theological professor down to the lowest dregs of the dram-shop, the taunting remark—“Well, you have not gone up yet,” and “Where is the promise of his coming?”

Dr. Lyman Beecher, in his sermon preached in London, (while attending the Christian Alliance), from the text, Isa. lxv. 17-23 (in which is brought to view the glorious restitution as above shown,) in his introduction, remarks: “The object of this discourse will be to show this day is *near*, ‘at the door’—Christ is coming in his glory.” (For the events connected with his coming in his glory see Matt. xxv. 31-34.) He then gives signs of his speedy coming. His third sign is, “The great prophetic powers have passed away, with but one exception, and that is not an exception (!)—Paganism is gone, Popery (this is the exception) is resuscitated, and is gathering the kings of the earth to battle, &c.

His seventh sign is, “Signs—God has always given signs as a prelude to any great development of his providence—we now have them.—The Mahomedan power is broken—(which took place August 11, 1840, when the second woe or

6th trumpet ceased)—the Papal head wounded, (Feb. 17, 1798), and *all are in expectation of the coming of the Son of man.*”

He closes with the following practical remarks: “1st. We ought to believe this evidence that the *Lord is speedily to come!* Have faith, God can do it—God has said it. Each one of the above mentioned signs indicates a purpose of God. But *all* these combined make it certain. We might as well doubt the being of a God. The night is far spent, the day is at hand, &c. These signals were set to hold up your faith in these trying times. They show that *Christ is at the door!* It cannot be that God has carried this work so far to fail. *Behold the Bridegroom cometh, go ye out to meet him!*”

“We want picked men to enter the field. The stumbling-blocks must be taken out of the way—the way of the Lord must be prepared—He calls for action. Soon we shall hear the voice, ‘*The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.*’” See Rev. xi. 15-19. Very many of our most learned divines of this country, and more than 700 in England, are proclaiming the coming of Christ near, even at the door. But we have presented sufficient evidence to prove our position, that the church is with us on time and that all their time ends here. Why, then, should we be abused and vilified for preaching the time, inasmuch as we are agreed on time? But are you sure it is the time you dislike? Is it not the event we connect with it? Do not deceive yourself. Would you be angry and scoff at us, if, with the time, we preached the conversion of the world? If not, then it is the appearing of Christ and not the time, that calls forth the opposition of your heart; which fact shows you do not love the appearing of Jesus—consequently are unprepared to meet him. Let me entreat you to repent; and what you do, do quickly, for every thing proclaims the judgment near—the time for the restitution of all things has come.—The prophecies are all fulfilled down to the event of Christ’s coming. The signs have all been seen; the prophetic periods all end here; not a ray of light pierces the future. The state of the world, moral, political and religious, answers to the prophetic descriptions of the last days. Paul’s perilous times have come in the church—they have the form of godliness but deny the power thereof; they have heaped to themselves teachers, having itching ears, who have turned away the people from the truth unto fables. Wickedness fills the land as in the days of Noah. The last item of this world’s history as given by our Savior (Luke xxi. 25, 26), is fulfilling, if not already fulfilled. “Upon the earth distress of nations with perplexity; the sea and waves roaring: men’s hearts failing them for fear, and for looking after those things which are coming upon the earth.” How awful its fulfilment at this moment—what perplexity, what embarrassment, what distrust, what fear fills the general mind! Look at the financial, political, moral and religious embarrassment that every where exists, filling the earth with perplexity. Every thing in society seems unsettled. No stability, no confidence—all change—revolution all. Nor is it confined to individuals, or associations; but equally affecting nations. All the old foundations of society are breaking up and new combinations forming. In Europe more than thirty governments have been modified or revolutionized since February last. A greater change (says the New York Herald), than could have been effected in any two hundred years of the past; and a greater change in social and monied affairs, than has been produced previously since the creation of the world. Every thing seems rushing with lightning rapidity to the final consummation of all things. Who can doubt it or dispute it? There is a fearful look-

ing for of ‘those things coming upon the earth,’ by men of every rank, class and condition. All are looking for some great event—some mighty revolution to come upon the earth. As Dr. Beecher says, “**ALL ARE IN EXPECTATION OF THE COMING OF THE SON OF MAN.**” Yes, all and every thing unites in proclaiming that day, that great, that glorious day, is near. Jesus is coming with power and great glory to restore all things—renew the earth, and clothe it again in Eden beauty. “There shall be no more curse,” is the fiat of that God that cannot lie. “Behold (says Jesus), I make all things new.” Yes, he is the great restorer, the heir to David’s throne, the promised seed to bruise the Serpent’s head, and destroy his works. And the day long looked for, and much desired for its accomplishment, at last has come. Dear reader, are you prepared for it? I entreat you to repent now, before it is too late. He is coming, and quickly—soon he’ll rise and shoke terribly the earth. Sinner, flee! escape for thy life! stay not in all the plain, and remember Lot’s wife! and what you do, do quickly.—The Lord is coming in flaming fire to take vengeance on the ungodly. Now there is mercy; soon it will be too late. Already the muttering thunders of the approaching storm break upon my ear; and here, as a watchman, I warn you in the fear of God, to escape that day of wrath, and flee to Jesus, who stands with outstretched arms, ready and willing to save to the uttermost all that will come to him.

My brethren, the Day-Star is rising, ushering in the morn of glory. Awake! shake off your slumbers; your redemption is near, even at the door. You have but an hour to fight. Be faithful; Jesus is coming soon, and will crown you with glory and give you the kingdom promised. Fear not: behold, your God cometh with a recompence, and will save you. Soon with all the redeemed we shall sing the new song, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and unto the Lamb for ever and ever. Amen. May God bless you, dear reader; lead you into all truth; save you when he comes; give you a part in the first resurrection, and permit you with all the saints to enter in through the gates into the city; walk its golden streets, and gaze upon the unveiled glories of God and the Lamb for ever and ever. Amen.

E. R. PINNEY.

For the Advent Harbinger. CHURCH ORGANIZATION.

BRO. MARSH:—I am rejoiced to notice in your periodical some faithful testimony against the unscriptural and inconsistent assumption of authority, in respect to this subject, by those who profess to hold to the independence of every Christian church. Assuredly the *practice* of the Baptist, Congregational and Christian denominations is a violation of their own profession.

I wrote an article on the modern mode of ordaining or installing a minister some time since, and sent it for publication in the Christian Palladium. I am sorry to be obliged to say that it was not admitted. I would not object to the term “organization” in application to the subject, if nothing unscriptural was done.

No where has the pride of the human heart been more odiously developed than in clerical domination. There are indeed various degrees and modes of lording over God’s heritage. Those however who do it in the lowest degree sanction the principle which admits the highest.

No man or body of men, now on earth, possess the divine authority, what the inspired apostles of the Lord Jesus possessed, and which was imparted, in some degree, to Timothy and Titus, to “set in order the things that are wanting” in the churches. This authority is in the word of

the Lord in the inspired teachings of his apostles to whom he gave commandments. (Acts i. 2.) This holy word requires men to repent and believe the gospel, (Acts xx. 21,) to be baptised (i. e. immersed), (Matt. xxviii. 19): "And upon the *first day of the week* (not the first Sunday in the month or quarter) to come "together to break bread," (Acts xx. 7,) to pray and sing with the spirit and the understanding, (1 Cor. xiv. 15, 23,) to teach and exhort one another, (Col. iii. 16; 1 Cor. xiv. 31; Heb. x. 25) to read the word of truth; (1 Thes. v. 27; Col. iv. 16) continuing "stedsfastly" in the same. (Acts ii. 42.) Alas! how has human pride corrupted us from the simplicity of Christian ordinances! How has it deprived the disciples of their privileges and their divine Master of their obedience. Not only has the sprinkling of unconscious babes been substituted for the immersion of believing men and women (Acts viii. 12), but the right to immerse believers has been monopolized by ordained elders in violation of the example of holy writ in the case of Philip, ordained or appointed to serve tables, who immersed the eunuch. Acts viii. 38. Jesus Christ connects the duties of preaching and baptising. Matt. xxviii. 49. The duty of preaching pertains to all believers according to their ability. Thus the members (not the apostles) of the Jerusalem church, when scattered by persecution, "went every where preaching the word." Acts viii. 1, 4. Doubtless, like Phillip, they baptised those who believed. Nothing having the least aspect of a prohibition, can be adduced from the only rule of faith and practice.

The blessed privilege of commemorating the dying love of our dear Lord on the first day of the week, given to his disciples without any restriction, making the presence of an Elder essential to the observances, is neglected in a great degree, and its holy and consolatory influence often lost to the Christian church, through the traditions of man, which makes void the commandment of God. It is truly remarkable and objectionable that the *only ordinance specifically mentioned as a particular purpose for which the disciples of Jesus assembled on the first day of the week*, should be neglected a great portion of the time! Acts xx. 7. Observe it is not said that Paul administered the Lord's supper, but that when the disciples came together to break bread, Paul preached to them. Verse 11 refers to ordinary eating to satisfy hunger before he departed.

We may further trace the evils of clerical usurpation, in depriving the church of the use of those varied gifts which her ascended Lord has imparted for the edifying of his body. Eph. iv. 8-16. These means, which he wisely and graciously ordained, that we might "come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man" in Christ, have been abandoned, and the commands (not simply to elders, but to the brethren generally) to teach and exhort one another, speaking "one by one that all may learn and all may be comforted," and unbelievers be convinced of all, and converted to God, have been dishonored and disobeyed. The appropriate evil consequences of such disobedience to the divine injunctions have followed in full measure. Who can extirpate the loss thereby sustained both in respect to the edification and consolation of the churches and the salvation of sinners from death?* The substitutes of human wisdom for obedience to divine precepts are both irrational and impious. How unreasonable it is to suppose that the church of God can be as well instructed by the scholastic composition of a nov-

ice, as by the teaching of the experienced "fathers" in the church, if those fathers had used and improved their gifts as their Lord required?—How unreasonable indeed to expect that the church shall be properly edified, and as many sinners saved from everlasting death by the gifts of one member, however well qualified, when the head of the church has assured us that his wisdom has imparted different gifts to different members for these important ends and purposes. See Eph. iv. 8-16; Rom. xii. 4-8; 1 Cor. xiv.; Heb. x. 25, &c. The ordinance of praise is one of the spiritual sacrifices the church is built up "to offer," acceptably "to God by Jesus Christ." 1 Pet. ii. 5. Alas! how widely has it been profaned! How has the Infinite been mocked by the substitution of the music of ungodly voices for the melody of the hearts and voices of his own children! We know that nothing can be music in the ear of the Holy One, the great and glorious object of worship, without the melody of the soul. Yet has the church most presumptuously, practically preferred to gratify her own ears with melodious sound to offering to the Lord the sacrifice he has required. Alas! how blind we are to the sinfulness of popular customs! Holy men and women, instead of obeying the divine precept, to "sing with the spirit and understanding," making melody in their hearts unto the Lord, will form a choir consisting in part, if not chiefly or entirely, of those whose sacrifices God assures them are an abomination unto him. Prov. xv. 8. If we must worship God by proxy, let it at least be by those who will not lie unto him and take his name in vain. "Praise is comely for the upright." The psalms and hymns we sing are professions of faith and love and godliness; of delight in his truth and covenant. "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth?" Ps. l. 16. Mr. Saurin well observed, "If we would sing the songs of angels, we must have the sentiments of angels."

The modern practice of the organization of churches, of ordaining and installing elders, so manifestly inconsistent with the acknowledged independence of every Christian church, finds no vindication in the New Testament. The word of the Lord requires the lowest plurality of believers to come together on the first day of the week to observe the ordinances of Christian worship. They need no elders or bishops of other churches to constitute or organize them a Christian church. They may choose their own officers. The fact of the apostles laying their hands on the seven, Acts vi. 6, after the church had chosen them, is no authority for the elders of one church to ordain elders in another. The apostles have no successors. Nor have any elders the power possessed by them to impart miraculous gifts with the laying on of hands. Acts viii. 17.

The unequal yoke of believers and unbelievers, and incongruous association with carnal men, in things pertaining to the holy kingdom of God, is another fruit of human pride and covetousness. The New Testament recognizes no religious society but what is composed of holy believers.—Such persons only are competent to attend, in a proper manner, to the temporal concerns of the church. Scriptural example and the nature of things require that men "full of the Holy Ghost and wisdom" should be appointed for this very purpose. Acts vi. 3. Alas! how has the adversary succeeded in corrupting the churches from the simplicity of Jesus Christ by these inconsistent associations with carnal men! It is not to be supposed that such persons will approve of the spiritual and humble institutions of Jesus Christ.

* Since writing the above, a Christian brother informs me of an interesting fact, exemplifying the excellency of the divine ordinance of teaching and exhortation by the members of the Christian church.

Four missionaries have lately been sent out from a church in Scotland to declare the glad tidings to perishing men, who became qualified for this high duty, not at a theological seminary, but in the church of Christ, obeying his word and "exhorting one another." Heb. x. 25.

ments taught us by his holy apostles, whom he commissioned to teach us all things whatsoever he commanded them for the edification of his body, the church. Let us no longer impeach his wisdom and goodness by presuming that we can improve his plan for building the house of God. By the plausible pretext of expediency, the King of Zion is disobeyed and dishonored; the church corrupted and conformed to the ungodly world, and souls eternally lost. Let us "hear what the Spirit saith unto the churches," making the holy appeal equally to elders, conferences, councils, presbyteries, synods or Popes, "whether it be right in the sight of God to hearken unto you more than unto God, judge ye." HENRY GREW.

Philadelphia, Sept., 1848.

For the Advent Harbinger.

HEATHEN DOGMAS CONTRASTED WITH THE BIBLE.

That the present popular doctrine of the immortality of the soul was first taught by heathen philosophers, about three hundred years before Christ, cannot be doubted by any one acquainted with history.

Plato and Socrates taught that man was possessed of an immortal, never-dying spirit, that existed in a conscious state after the death of the body; and that the death of the body did not in the least affect this immortal spirit; and that this spirit was the real man, and the body its tenement. Their heathen creeds went further, and made the souls of the good, at the death of the body, leave the body and take their immortal flight to Elysium, the fields of delight, away up above the stars,* there to revel out an eternity of perpetual bliss.

While, on the other hand, the souls of the wicked, at the death of the body, take their departure away down somewhere, to the regions of Pluto, a kind of fiery god; there to welter in eternal fire.

This was the popular doctrine in Greece, in the days of our Savior, and is now the popular doctrine in New England.

Are we then heathens, or are we Christians?

Let every one who thinks himself a Christian search the Scriptures, and see if Christ, "who spake as never man spake," confirmed these heathen dogmas; which he could not do, unless he spake as man had spoken before him.

Matt. xxv. 34—"Then shall the King say unto them on his right hand, Come ye blessed of my father, inherit the kingdom, prepared for you from the foundation of the world." What kingdom? Was it the kingdom of Elysium, above the stars? Let Daniel answer: Dan. ii. 44—"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Now where are the kingdoms that are to be broken and destroyed to make room for this everlasting kingdom? (41st verse.) They are the divisions or parts of the fourth kingdom, and are on the earth—and so will be the everlasting kingdom, and not above the stars. This is the kingdom that Christ says his saints shall inherit. Luke xii. 31, 32; xxii. 29; 2 Tim. iv. 18; Heb. xii. 28; James ii. 5; Rev. xi. 15; Matt. vi. 33. Matt. v. 3—"Blessed are the poor in spirit; for theirs is the kingdom of heaven." This is not above the stars; for in verse 5th we read, "Blessed are the meek; for they shall inherit the earth." Matt. v. 10. In Matt. vi. 10, Christ taught us to pray for that kingdom to come; not to go to a kingdom above. The disciples of Christ waited for this kingdom to come; so also did Joseph of Arimathea. Mark xv. 43. The thief prayed to be remembered when our Lord should come in-

* Did they locate Elysium "above the stars?" We supposed it was in the lower regions.—Ep.

to this kingdom. Luke xxiii. 42.

It is certain from the above texts that our Savior did not confirm the dogmas of the heathens, respecting the righteous going to Elysium, or any place above the earth. But he taught that the righteous shall be heirs of that kingdom which shall destroy all others, and of which there shall be no end. As all other kingdoms are not yet destroyed, the everlasting kingdom is not yet set up. The disciples of Christ pray for this kingdom to come; the disciples of Plato and Socrates pray to go to a heaven above: let them build towers of their own and climb up to it if they can.

But in what state then are the righteous in the interval between their death and the coming of this kingdom? Matt. xxvii. 52—"And many bodies of the saints which slept arose." If their bodies slept, the disciples of Plato ask, Where were their souls? Let the Bible answer, instead of heathen creeds, and all is plain. Ex. ix. 4—5. Gen. ii. 7—"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." He did not become possessed of a living soul, but he, the man himself, became a living soul. The living soul is the living man which cannot die, until the living soul ceases to be a living soul, and this is death. There is then nothing to sleep but the body. The phrase "living soul" is used here, as elsewhere, in contradistinction to a dead soul; for if there are no dead souls there can be no living ones, or at least there would be no such phrase as living soul. If we had never known or heard of a dead man we certainly never should have had the phrase "living man"; it would be a phrase as unintelligible as blank paper.

But it appears from the history of Adam's creation, that he was at first a dead soul; for the Lord God created him without the breath of life in his nostrils (a dead soul), then breathed into his nostrils the breath of life, and he became a living soul. This is merely the distinction God makes between a living soul and a dead one.—The idea that man only has a living soul—or, as the Bible says, became a living soul, is purely a heathen notion, and has not a shadow of foundation in the sacred writings.

The same Hebrew phrase, which occurs in Gen. ii. 7, and there translated "living soul," occurs four times in the first chapter of Genesis.—And first, in verse 20, translated "creature that hath life"; 21st verse, "living creature"; 24th, "living creature"; 30th, "life." And in a multitude of places throughout the Old Testament, the same Hebrew phrase for living soul is much more frequently applied to animals of the lower order than to man.

The Bible, instead of sanctioning the dogmas of Plato and Socrates, denies them in plain terms. So that the doctrine of the ancient philosophers remains at this day, in New England, a legitimate relic of heathenism; and as living a monument of base idolatry as it was in Greece in the days of Socrates. I will here introduce a few passages to show clearly to any but the disciple of Socrates, that living souls may die, and that dead ones may become alive.

Job xix. 25, 26; John vi. 40, 44; Matt. xxii. 32; Ezek. xviii. 4, 20; Mal. iv. 1.

Jer. li. 39. God says of the wicked Babylonians, he will make them sleep a perpetual sleep and wake not. Now they must be taking a very sound nap, as well as a very long one; or they are not in the regions of Pluto, or else his region is not half as fiery as the disciples of Socrates pretend it is, or they would wake up.

1 Sam. xxviii. 19. (Samuel says to Saul) "To-morrow shalt thou and thy sons be with me."—Those acquainted with the history of these two men, well know that Samuel was righteous and Saul was wicked. Now let the disciples of Socr-

ates explain how they could both be together after death, as the righteous do not go to the regions of Pluto, nor the wicked to Elysium. It is very unfortunate for them that their rotten dogmas cannot be made to dove-tail a little better with divine inspiration. But, say they, our ancient creed does agree with inspiration taken in its true, spiritual meaning.

Here I would ask them what they mean by taking inspiration in a spiritual sense. Was not that power that inspired holy men of old to write, adequate to enable them to write to the understanding of uninspired men? If it was not, I ask what higher power we have now to inspire the disciples of Socrates to understand what the children of the living God formerly wrote by inspiration? Again, if inspired men did not write for the benefit of uninspired men, then they did for the benefit of one another, and no man can understand them, unless he is first inspired to do so. Now let the disciples of the heathen philosophers first prove that they are divinely inspired to understand the spiritual meaning of the inspired writers, before they talk of their spiritual meaning, or any other meaning beyond the comprehension of an uninspired man.

Again, the inspired writers of the Bible agree among themselves—that is, as they read to an uninspired man; but these spiritual commentators disagree very much among themselves, so that an uninspired man before he can choose which one of these spiritual guides to follow, must needs be himself inspired in order to make a wise selection, lest he and his blind leader both fall into the ditch.

Therefore it follows, as soon as we admit the Scriptures, or any part of them, to have a spiritual meaning, or a meaning which can only be spiritually discerned, then we must admit the necessity of all men having spiritual discernment or being divinely inspired: then we should have no need of the writings of former inspired men; for every man would be holy, having the will of God within himself. For what other purpose was inspiration given to a few, but that the uninspired, through their writings, might come to the knowledge of the will of God, and forsake their sins and live. Our Savior says, "I came not to call the righteous, but sinners to repentance." If none understand the call but the inspired, then it is an imposition to the sinner; for he is called in a language he cannot understand, and threatened with everlasting destruction (or, according to the spiritual meaning of some, everlasting burning in Pluto's regions), if he does not obey the call.

Now if the Bible does not mean what it says, or does not come down to the understanding of a sinner, then the sinner and ungodly must stand acquitted before the bar of a just God, who will never condemn him for not following a light which he has given him no eyes to see.

It is true there are many passages in the Bible that have a figurative meaning, as John v. 1: "I am the vine and my Father is the husbandman." 5th—"I am the vine, ye are the branches." But to understand these a man no more needs inspiration or a spiritual discernment, than he does to understand figurative expressions often met with in the columns of a newspaper.

Z. CAMPBELL.

South Adams, Mass., Sept. 6, 1848.

Let integrity be the ballast of your soul, and virtue the lading; you may be deprived of honors and riches against your will, but not of your virtues, except your consent.

REMOVAL.—Our meetings in this City are removed from Alnervia Hall, to the hall in Stone's Block (fourth story), on the opposite corner of Main and South St. Paul streets. Entrance from either Main or St. Paul street.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, September 23, 1848.

TRUE GRACE OF GOD.

Continued.

"This is the true grace of God wherein ye stand." 1 Peter v. 12.

THE PERSONAL COMING OF CHRIST.

The subject that will claim our attention in this number, is one with which our readers are very familiar; and we refresh their minds with it, not because they do not understand it, but, because they do, and, that their faith in its truth may be confirmed.

Will Christ come personally? is the question now under consideration. We do not enquire, whether he will come again in some sense, for this is readily admitted by all the sects and expositors of the day. They believe, talk and write about the coming of the Lord, but when they, or very many of them, are interrogated about what kind of a coming it will be, they express doubts about it, or are confident it will not be a personal, but a spiritual coming. Hence, Dr. Beecher, in a discourse delivered in London, at the time the Christian Alliance, or World's Convention met there, said, "Under Pagan Rome, three fourths of the people were without education; the consequence was, the empire fell: but now universal education will prevail; the people are rising in their strength to promote this cause—it will go on. The knowledge of the Lord will fill the earth. *In this will be manifest the coming of the Son of Man.*" This is the belief of nearly all who hold to the theory of the temporal millennium. They do not believe in the personal coming of the Lord, but admit that he will come spiritually, or, as Dr. Beecher says, by filling the earth with the knowledge of the Lord.

Our faith is, that the second appearing of Christ will be as literal, real, and personal, as was his first. That this faith rests not on the opinions of men, but the immutable word of God, will appear evident from the following testimony.

Matt. xxiii. 39. "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Observe, the expression, "See me," clearly shows, that Christ meant, himself. Keep this fact before the mind, and follow the Savior to Mount Olivet, where he renews this same conversation about his coming, and hear what he says. "And they shall see the Son of Man coming in the clouds of heaven, with power and great glory." Matt. xxiv. 30. Similar words are used in answer to the High Priest, at the time of Christ's trial, "I say unto you hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." Matt. xxvi. 64. Now, just so certain as Jesus of Nazareth, the Son of Man, uttered these words, just so sure will He be seen coming in the clouds of heaven, with power and great glory. Is Christ only spiritually seated on the right hand of power? If so, then he will only come spiritually; for the same one who is seated there will come; but if he is, in fact, seated at the right hand of God, or power, then he will, really, come again. The most infallible evidence can be given, that he is really seated there; hence it is absolutely certain that Christ himself will come again.

1 Cor. xi. 26. "For as often as ye do eat this bread, and drink this cup, ye do show the Lord's death, till he come." This testimony clearly proves, that the same person who died will come again.—Well, did the body, the corporeal, the physical part, the whole Man Christ Jesus, die? It did. Then

The conclusion is unavoidable, that the same identical Jesus who died will come again.

1. Thess. i. 10. "And to wait for his Son from heaven, whom he raised from the dead, even Jesus." Here we are clearly taught, that the very same personage who was "raised from the dead" is in heaven, and will come again. If, as Dr. Beecher says, filling the world with the knowledge of the Lord, is his coming, then, according to Paul, knowledge was raised from the dead, ascended to heaven, and will come again; and the same absurdity belongs to every theory of a spiritual coming of the Lord.

Acts i. 11. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." "This same Jesus,"—not another, nor a spiritual or moral influence, but this same Jesus who was born in Bethlehem, was baptized in the Jordan, who preached and wrought miracles in the cities of Israel, was crucified on Calvary, was interred in Joseph's new tomb, who rose from the dead the third day, who appeared to his disciples, and ate and talked with them, who led them to Bethany, and while in the act of blessing them, was taken up into heaven,—this same Jesus will come again; and those who deny it contradict the testimony of the angels, whom God sent from heaven to bear witness to this fact. See Acts i. 9-11.

1 Thess. iv. 16. "For the Lord himself shall descend from heaven." All that constitutes him "the Lord," is embraced in the term "himself?"—And this word "himself," most incontrovertibly proves that all that constitutes Jesus the Son of Man, or Lord, whether physical or spiritual, will descend from heaven, or be revealed in that event which the Scriptures call, the second appearing, coming, or revelation of the Son of Man, or Lord Jesus Christ.

From this testimony, and a very great amount more of a similar character that might be given, it is certain, that the personal coming of Christ is a clearly revealed doctrine of the Bible. No truth is more fully and clearly taught in that Book, than this. Hence those who believe it, should not waver in their faith, but should hold fast their confidence firm unto the end, knowing that in this respect they are standing in the true grace of God, or the truth.

TENT MEETING IN ROCHESTER.

The Tent Meeting recently held in this City was a meeting of much interest, and, we trust, of profit, to many who love the truth more than fables.

Our thanks are due to the city authorities for granting us the free and quiet possession of Washington Square, on which to pitch our tent: one of the most central and pleasant squares in the City. May they be admitted into the Paradise of God.—We are also under obligation to our City Watch for the interest they manifested in preserving order on the ground: our nearly undisturbed quietude during the entire meeting, doubtless, in a great measure, was owing to their influence: they were a "terror to evil doers." May they be found worthy of the protection of the angels of God, in the day of trouble that will soon come upon the world.

Our meeting continued ten days; and during most of the week-days, but few excepting believers attended; but week-day evenings we had good congregations, and on the Sabbaths and Sabbath evenings, large numbers were in attendance; and, with a few unimportant exceptions, good attention, and by some, deep interest, was manifested.

Brn. J. P. Weethoo, E. R. Pinney, J. C. Bywater, G. W. Burnham, L. D. Mansfield, E. L. Parker and P. B. Morgan, were in attendance. They preached twenty-two sermons, on various subjects

pertaining to the faith and hope of the gospel; but as we took no notes, we are unprepared to report the matter presented in them. As a general remark, they were well-timed, and calculated to enlighten, strengthen and comfort the saints, and awaken the sinner to a sense of his danger while out of Christ.

The discourses of Bro. Weethoo, were on the Apocalypse, and, to the student of prophecy, were peculiarly interesting. Though his rules of interpreting that book are new, and his own, and his application of many parts of it different from the views we as a people have entertained, yet, according to his understanding of it, the advent of Christ is emphatically "nigh, even at the doors." We purpose, as soon as possible, to give his rules, and their application to this symbolic book, a thorough investigation, and lay the result before our readers. The prophecies of John, evidently, are but imperfectly understood by the greater number of prophetic students; and if Bro. Weethoo has the key to unlock the mysteries of that wonderful book, it is highly important that we learn to use it as soon as possible: for "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. i. 3.

The discourses of Bro. Pinney, on the chronology of the world, the 7th chapter of Daniel, and 24th of Matthew, showed very conclusively, that the coming of the Son of Man in the clouds of heaven, with power and great glory, is at the door. If the Bible is true (and numerous undeniable facts prove that it is), then it is absolutely certain, that the history of this world of sin and death, is nearly complete, and that the day of its redemption from the curse is soon to dawn.

Other prominent doctrines which were discussed by Brn. Bywater, Pinney, and others, were, the character of the soul, the state of the dead, and punishment of the wicked. It was most triumphantly shown, to the satisfaction of many, some of whom had not expressed their faith on these matters before, that the soul is not immortal, that the dead know not any thing, and that the wicked will be destroyed. A powerful and we doubt not beneficial effect was produced by this investigation. And, from the consideration that these truths are clearly taught in the Bible, and the good their proclamation produced here, we are confident they should form, in part, the subject matter of the message of God's ministers to the people, in these days of itching ears and doctrines of men.

Finally, this meeting we trust has proved a great and lasting blessing to the cause of our soon coming Lord and King, in this city. The saints have been strengthened and comforted; some cold-hearted ones have been warmed anew with the love of the truth, some have confessed the faith with the mouth, for the first time, three put on Christ in baptism, much prejudice has been removed, the mouth of gainsayers stopped, and a spirit of searching the Scriptures waked up among the people. May the good work be carried forward until the day of the Lord Jesus.

It should be remarked that, notwithstanding a great amount of good apparently has been done by this meeting, yet the mass of the different churches and of the world, have been unmoved: we fear they have closed their eyes and ears to these things, and have judged themselves unworthy of eternal life. Fearful condition! May others shun their example.

Another thing connected with these meetings, we deem worthy of a passing remark. Their expenses thus far have been amply met by voluntary contributions made at each meeting. There has been no occasion to resort to any human expedient to carry forward this good work. A strict adherence to the Word, in this matter, we believe has been the aim of

those having the charge of the Tent; and their expectations have been fully if not more than realized, in pecuniary matters. We hope they will still trust in God, strictly follow his rule of action, in doing his work, and fearlessly and faithfully preach the Word, in all its important bearings, that his blessings, in a temporal and spiritual point, may crown their labors, and ultimately eternal life in the Kingdom of God, be their exceeding great reward.

EXPOSITION OF SCRIPTURE.

So then, with the mind I myself serve the law of God, but with the flesh the law of sin. Rom. vii. 25.

A brother calls for an exposition of this text.

Paul, as will be seen from the context, was discoursing about a man who was under the law of sin, or in other words, under the power of sinful habits, to which he had become so addicted, that he had not the moral power to free himself from them; still his mind is enlightened and convicted by the truth, and he acknowledges its justness and his wickedness.—He resolves and struggles in the mind, to reform; hence, in this sense, with the mind, he serves the law of God: but the power of habit overcomes his good resolutions, and he sins again; and hence, in this way, with the flesh, serves the law of sin.

From this fallen state, in which every sinner is found, there is no deliverance, only by Christ, as the same verse says, "I thank God, through Jesus Christ our Lord," this deliverance is obtained.

Another brother asks our opinion on John v. 39. Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.

The Jews thought their Scriptures promised them eternal life, yet they rejected Christ, whom their Scriptures justified; hence, instead of their Scriptures promising them eternal life, in their rejection of Christ, they threatened them with eternal death. Christ recommended them to search the Scriptures that they might be undeceived, and secure through him, that eternal life which they vainly supposed they would obtain in their rebellion against him.

It is nearly or quite impossible, for a man, in this age of sectarian selfishness, to pursue a disinterested course, in his search for truth, without having his motive impugned, especially if he has the independence to question the doctrines and usages of his own church. Our position frequently draws down upon us this kind of censure; but still our course is onward,—truth is our aim, irrespective of the frowns or flatteries of foes or friends. But more on this matter when we have time.

We have some communications that should have appeared in this number, but our time having been so taken up with our interesting Tent Meetings, we had not sufficient opportunity to bestow that attention to them which their merits demand. We design to look at them next week.

DREADFUL HURRICANE IN THE WEST INDIES.

At St. Kitts the hurricane lasted about 5 hours, with three shocks of an earthquake, during which the barometer fell to 28° 6'.

Throughout the whole Island most of the buildings are thrown down, and the sugar cane completely prostrated. The loss of life is very great.

The Schooner Mary foundered with all on board. A vessel at St. Martins was lost, and ten of her crew perished. A number of persons have also been killed by falling buildings.

The Legislature has been called together. The accounts from Antigua are interesting.

English Harbor and Falmouth are nearly overthrown. Pretty much all the plantations on the

Island are injured, and 15 persons by falling buildings. Five churches were blown down.

The injury is greater than in the hurricane of 1837, or the earthquake of 1843. It is feared that worse accounts are yet to come.

The above extract, giving account of recent and terrible calamities in the Islands from which I have but just returned, touches a chord of my heart which vibrates most painfully. I think of my beloved brethren and friends, and am ready to exclaim, Can it be that such terrible disasters have so quickly succeeded the horrors of the earthquake of 1843? The article above says, "The injury is greater than in the earthquake of 1843;" but I hope that this is an exaggerated statement, and, that subsequent and more accurate accounts will set the subject in a less painful light. For my brethren and sisters in Antigua, I feel a most affectionate solicitude, at this time, and lift my heart to God, that he may look upon them in mercy, in the midst of their distresses, and comfort them with the hope of speedy deliverance at the coming of Christ. We feel shocked to hear of earthquakes and hurricanes, and weep over the misery and death which follow in their train, but these calamities are not worthy to be compared to those which are coming upon the entire world very shortly,—when "God shall shake the heavens and the earth, and the sea and the dry land, and shall raise up a great whirlwind from the coasts of the earth, and the slain of the Lord shall be in that day from one end of the earth to the other." I have endeavored to set that "great and terrible day of the Lord" before the people of Antigua and St. Kitts, and should these calamities enable them to appreciate those prophecies of God's word which describe the scenes of the last day—and lead them to be prepared for those scenes—they would not be so calamitous events; but I fear that those who will not heed "Moses and the prophets" will not heed the voice of God in these fearful displays of his power.

I would, however, exhort my brethren in Antigua, to engage in the work of proclaiming the advent of Christ near at hand—with renewed zeal! Seize upon the present opportunity—to impress the public mind with the sublime and glorious theme of "the end of the world and the coming of the Lord!"—And I pray God that all the Advent believers in Antigua may live every day in readiness for a more "troublous time" than those through which they have before passed, that they "may escape the things which are coming on the earth."

Although I intend to write my friends in St. Johns personally very soon—I will just say their letters of July are received—but I hope to hear particulars of the late calamity—through them as soon as possible. May God bless and comfort you in your tribulation, is the prayer of

Your brother in Christ,

L. DELOS MANSFIELD.

Rochester, Sept. 18th, 1848.

Correspondence.

From Bro. N. Jones.

BRO. MARSH:—I have been thinking some time, on seeing and hearing the things that are passing in these days of trial of the faith of the poor "saints scattered abroad," &c., that I should like to make a few practical suggestions to them, so far abroad as they might be reached through the medium of some of the Advent papers, although "not a prophet, neither was I the son of a prophet, but a herdsman and a gatherer of sycamore fruit;" i. e. I have been a tiller of the ground all my days; but am now an old man, looking with intense interest "for the blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." But without further wise he exhorts the elders (or ministers I suppose),

preliminary remarks, I shall proceed to my object; that is, to make a few plain practical suggestions, and I design to take for my authority the writings of some of the "fathers," such as Paul, James, Peter and John, who are generally approved authors, and their writings are generally considered (or at least professedly so) by all Adventists, as "Standard Works." There are two topics, in particular, which I have on my mind, to lay before the dear brethren, which will readily be understood by the authorities, which I shall endeavor to introduce, and I will say, therefore, "Hear the word of the Lord," my dear brethren. 1 Cor. iii. 3—"For ye are yet carnal: for whereas there is among you envying and strife and divisions; are ye not carnal, and walk as men?" Among the works of the *flesh* in the catalogue which Paul gives, Gal. v. 19, &c., are the following, viz: "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, and such like, of the which, I (Paul) tell you before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Let us beware of this dreadful falling short of *heaven*. 1 Tim. vi. 3, &c.: "If any man teach otherwise (please read the connection) and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is after godliness, he is proud, (or his soul is not upright within him) knowing nothing, but doting about *questions*, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness," &c. 2 Tim. ii. 22—"Flee also youthful lusts: but follow righteousness, faith, charity, peace, with *all* them that call on the Lord out of a pure heart: but foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the *truth*; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." 2 Cor. xii. 20—"For I fear lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults;" and James iii. 13, 14—"Who is a wise man and endued with knowledge among you? let him show out of a good conversation his *works* (ah! that is it) with meekness of wisdom. But if ye have bitter envyings and strife in your hearts, glory *not*; and lie not against the truth," &c., (please read the whole chapter.)

I also kindly recommend to all the brethren scattered abroad, the more careful attention to the "sound doctrine" contained in the 12th chapter of Romans, and I will not occupy time and space to write it: sure this is a doctrine which is "after godliness." I want to add a word or two more of Bro. James' counsel; iv. 11—"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge." Chap. v. 9, &c.—"Grudge not one against another, brethren, lest ye be condemned: behold, the Judge standeth before the door. Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure."

Peter has given some excellent counsel on this subject. See 1 Pet. iii. 8, 9—"Finally, (brethren) be ye all of one mind, having compassion one of another; love as brethren, be pitiful be courteous: not rendering evil for evil, railing for railing; but contrariwise, blessing; knowing that ye are thereto called, that ye should inherit a blessing." And likewise he exhorts the elders (or ministers I suppose),

v. 1—"The elders which are among you exhort," &c. "Feed the flock of God which is among you, (not any particular "organization," but the *flock* of God—the "little flock"), taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords (or Popes) over God's heritage, but being ensamples to the flock. And (then) when the chief Shepherd shall appear, (for he will appear soon), ye shall receive a crown of glory that fadeth not away."

Another topic which I wish to allude to, has been suggested to my mind more particularly of late, by reading in the Advent papers how sparingly they are supported; i. e. the Advent papers—and what difficulties and discouragements they are laboring under,—at least some of the less popular ones, whilst there are so many poor of the flock, (for God has chosen the *poor* of this world rich in *faith* and heirs of the kingdom,) who have not so much as the poor widow had, i. e. "two mites," yet they want the sincere milk of the word as much as any of their more able brethren; and so on this subject, as well as the foregoing, the authorities which I shall produce, by the help of God, from the most approved "standard works," will show their bearing and the application,—and carrying out of the same practically, belongs to *us*—and I have thought sometimes that these things were in *connection*, at least, with that "sound doctrine," which *some*, or they will not endure in the last days.

I begin with Paul to the Cor., 2d epistle, viii. 7—"Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, (please read the connection) see that ye abound in this grace also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know," &c. "And herein I give my advice: for this is expedient for you, who have begun before, not only to *do*, but also to be *forward a year ago*. Now therefore perform the *doing* of it: that as there was a readiness to will, so there may be a performance also out of that which ye have," &c. "For I mean not that other men be eased, and ye burdened: but by an equality, that *now at this time* (*not at some other time*) your abundance may be a supply for their want, that their abundance also may be a supply for your want, that there may be equality: as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack."

Among other excellent things which the apostle enjoins in the 12th of Romans, is, "distributing to the necessities of the saints; given to hospitality." The beloved disciple says, (1 John iii. 16, 17,) "Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and in truth." And let us not be like the people: (Isa. xxix. 13) "Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men."

But I will conclude by a verse of one of the old songs of Zion, but yet good when practiced:

"So let our lips and lives express,
The holy gospel we profess;
So let our works and virtues shine,
To prove the doctrine all divine."

A lover of faith and works together, or consistency,
NATHANIEL JONES.
Northfield, Vt., Sept. 1st, 1848.

From Bro. G. Dillabaugh.

DEAR BRO. MARSH:—I owe great love and gratitude to you, and all others who have published and are still publishing the blessed truths of our soon coming King—the sound of which reached me and rang in my ears in the autumn of 1846—and after examining the subject, joyfully did I embrace it, and turn from the way I was then walking in, for it was the broad road to destruction. Long had I been taught spiritualism, which led me to be quite sceptical on the Bible, although I always believed we ought to understand it in its literal sense, in which way I now read and understand the Scriptures, and praise the name of the Lord for the bright light the lamp has given me in showing me the glorious inheritance of the saints—not beyond the bounds of time and space, but earth restored: also teaching me where we are in this world's history, which is not far from the end of the 2300 days and the closing up of the times of the Gentiles, and the ushering in of the bright millennial morn, when Jesus Christ will come in person, who is rightful heir to the throne of David.

"Fly swift around ye wheels of time
And bring the welcome day."

Let us take the advice of our blessed Savior, and ever bear in mind the new commandment he gave to his disciples (John xiii. 34, 35), "By this shall all men know that ye are my disciples if ye have love one to another."

The two days' meeting held in this place was attended with quite a crowd on Sunday, and very good attention, but it seemed to make little impression on the minds of those who have rejected and opposed the blessed truth. There was one dear soul buried in baptism. Her brother threatened her very hard if she went to the water, but fearless of the enemy she persevered and obeyed the Lord. The next meeting in Edwardsburg there was great attention paid on Sunday to what was said, and I hope some good was done. There was one baptised on Saturday and another on Sunday, but they were convinced on the subject of the Lord's coming before, but never obeyed in baptism. There are a great many in this section convinced of the truth, but because of the Pharisees of these last days they will shrink from confessing it, lest they should be put out of the synagogue—for they love the praise of men more than the praise of God. John xii. 42, 43.

Bro. Deverill arrived on Friday, the 4th, and preached that evening and every day or evening till he left, which was the 13th. In the different places he visited he did not shun to declare the truth to all that heard him, and gave a portion to saint and sinner in due season. May the Lord give him strength to labor on until the good Nobleman shall come and give him a never-fading crown for the work he has done.

The Advent cause in this section is low. There are more professing to look for the Savior to come soon than I fear are striving to live Bible Christians. I judge no man—they are under the eyes of Him who will very soon reward all according to their merits.

A word to the scattered flock in this place and those whom I have lately met in Canada West.— Dear brethren and sisters:—Soon, and very soon, the cry will be given, "Behold the Bridegroom cometh, go ye out to meet him." The door of mercy against you will be closed if you are not prepared to enter in. "Examine yourselves whether ye be in the faith." Do not let the cares of this life choke the good seed that has been sown—let not your affections be set on anything here—be sure that you have your treasure in heaven and your conversation here. Live as pilgrims and strangers here, look-

ing for that glorious city that will come down from God out of heaven. Do not follow the vanities and pleasures of this wicked world—watch and pray always, that you may escape the judgments of God, and stand before his Son when he shall come in the clouds. O how painful it is to see so many fulfilling the language our Savior uttered upon the Mount of Olives: "eating and drinking with the drunken, and saying my Lord delayeth his coming." O, thou who art the joy of the universe, the Savior of the lost, whose right it is to reign, come, wear thy many crowns. The saints are waiting for thy coming. O the glories that are soon to be revealed to those who love God and the appearing of his Son!

I am your brother in tribulation, joyful in hope and strong in the faith of seeing the King in his beauty, some where between this and 1850.

GEO. DALLABAUGH.

Matilda, C. W., August 22d, 1848.

From Bro. L. E. Bates.

BRO. MARSH:—The conference appointed to commence in this place Oct. 5th, it is hoped will be well attended by friends from abroad. We hope they will come richly laden with the glad tidings of the kingdom at hand. It is expected that Bro. Galusha will be present. Brn. Pinney and Bywater are earnestly requested to attend; we hope that nothing will prevent their coming. The cause in this place and community is increasing in interest; the truth is making a deep impression on the minds of the people, and we anticipate much good as the result of the conference. In behalf of the church,

L. E. BATES.

Homer, N. Y., Sept. 18th, 1848.

Obituary.

"Them which sleep in Jesus will God bring with him."

DIED, at South Woodstock, Vt., Aug. 16th, JOSEPH HENRY, youngest son of brother George and sister Susan French, aged two years and ten months.

Brother and sister French feel deeply afflicted in the death of their little son, "yet they sorrow not as those without hope." They believe that Jesus died and rose again, and even so them also that sleep in Jesus will God bring with him."—They rejoice in the blessed assurance that their child will "come again from the land of the enemy."

The following lines were composed by a relative of the deceased, with the desire they might be inserted in the Harbinger.

Farewell lovely child, thou hast gone to thy rest, Where nought can disturb thy calm, peaceful breast; Yes, gone, in thine innocence, thou meetest suffering one,

To dwell with bright angels around God's throne.

Like the rose of the morning, which fades e're 'tis noon,

So thou wast as lovely, and as transient thy bloom; But Jesus has called thee, and taken thee home,

And we'll not deplore thee; still thine absence we mourn.

The Parents though grieved at the death of their son, Can say with submission, "Thy will, Lord, be done; Thou hast given and taken, and blest be thy name, For we know that Thy love still to us is the same.

When Gabriel's trumpet shall sound through the earth,

From the land of the enemy, to call the saints forth; 'Tis then, thou loved one, we shall meet thee again,

No more then to suffer with sorrow and pain.

H. H. Dow.

Herald please copy.

Conferences, Campmeetings, &c

Meeting in Oswego, Ind.

There will be a General Meeting in Oswego, Kosciusko Co., Ind., commencing Thursday, Oct. 19th next, Providence permitting, and hold over to Monday. We hope that many of the faithful may be in attendance, and receive a blessing.

In behalf of the brethren, E. MILLER, Jr. N. M. CATLIN.

Bible Advocate please copy and notice two or three weeks.

Conference in Laona.

A Conference is appointed to commence at Laona, Chautauque Co., Wednesday evening, Oct. 4th, and hold over the Sabbath.

Elders E. R. Pinney and J. C. Bywater are expected to attend, and the editor, if practicable.

Should another meeting be desired in Chautauque County, soon after the close of the one at Laona, Brn. Pinney and Bywater will attend. Brethren concerned will act in the case as duty may dictate.

Conference in Homer.

A Conference, the Lord willing, will be held in Homer, N. Y., to commence Thursday, Oct. 5th, and continue over the Sabbath. We expect Brn. Galusha and Bates will be with us.

In behalf of the church, J. L. CLAPP.

Appointments.

If Providence permit, I will preach at Rochester, Sabbath, 24th inst.; at Lockport, Sabbath, Oct. 1st; and at Buffalo, Sabbath, Oct. 8th.

If the brethren in other places contiguous desire me to visit them, they can address me at Lockport.

L. DELOS MANSFIELD.

Bro. JONATHAN WILSON, the Lord willing, on his return from his eastern tour, will preach at the following places:—

New York,	Sunday,	Oct. 1.
Albany,	Tuesday eve.,	Oct. 3.
Auburn,	Friday eve.,	Oct. 6.
Seneca Falls,	Sunday,	Oct. 8.
Canandaigua,	Monday eve.,	Oct. 9.
Rochester,	Sunday,	Oct. 15.
Lockport,	Sunday,	Oct. 22.
Buffalo,	Monday,	Oct. 23.
At home,	Sunday,	Oct. 29.

Brn. GEORGE HENLEY and PETER HOUGH will hold meetings at the following places in Canada West, commencing at 6 p. m. Their lectures will be illustrated by a large and comprehensive Historical Chart, between sixty and seventy feet long.

Picton, Sept. 26.	Sidney, Oct. 4.
Head of the Lake, 27.	Spafford's, 5.
Sidney, 29.	Baltimore, 6.
Thurlow, 30.	Clark, 8.
	Oct. 1, 2, 3.

NOTICE.—We purpose to visit the west of Canada, as far as London, the beginning of this winter, if time continue, with the Chart. Should the friends in that section desire it, they will let us know thro' the Harbinger, and we will arrange accordingly.

P. HOUGH,
G. HENLEY.

Remittances for the Harbinger.

A Smith W Griffith G Lyon C Pratt P Wilcox M Davis no 255 E Muzzy W Sheldon no 268 H Smith E Boynton J Colby no 269 H Holmes—Richards M Smith W B Peabody no 256—\$1,00 each. S A Bishop R Fish I Morgan—50 cts each. Z Richardson A King no 261 S Jewell no 286—\$3,00 each. M Norris S Lewis—\$1,50 each. O W Bowen H P Lougee no 269—75 cts each. D Hall A Caswell—\$2,00 each. G Davis 38. R R York 45. J M Gove no 286 \$1,25. W Gifford \$10.

LETTERS—E Miller & N M Catlin J Wilson L Crocker J Marsh E R Pinney J Thompson O R L Crosier J Wendall.

Foreign News.

PROGRESS OF THE CHOLERA.

From the European Times, Sept. 2.

We are in possession of advices from Trebizonde to the 6th, Constantinople to the 5th, and Smyrna to the 7th of August, by which we find, that at the former city, although the greater part of its inhabitants had fled to the surrounding villages, the daily deaths numbered from seventy to eighty. Among these is noticed the wife of an American missionary. So great was the panic, that even street-porters were not to be found to transport merchandise to the Marina for embarkation, and, consequently, the Peninsula and Oriental Company's steamer *Erin*, as well as the Liverpool and Levant Company's screw steamer the *Osmanli*, have necessarily had to meet with delay in getting loaded. Both vessels continue running, notwithstanding the cholera.

At Constantinople, the disease, after having been so many months stationary, had in some degree increased, and the daily deaths are from fifty to sixty, not merely confined to the lower orders, for several persons of distinction among the Ottomans had fallen victims to it. At Smyrna, for such a population, the attacks (about fifty *per diem*) are very few, but the mortality is fifty per cent on the attacks.

At Odessa it is on the decline; but some of the neighboring villages have suffered most awfully, the deaths amounting to one-fifth of the population. In the Tartar villages of the Crimea, the disease is also very virulent. At Chisme there have been 300 deaths in 1000 attacks, the population being 10,000. At Angora the deaths were 30 *per diem*. Akiolou, Tonlchu, Varna, Choumla, Adrianople, Sivas, Salonica, Angera, Kutaja, Enos, and Aleppo, are all more or less suffering from the scourge.

In Egypt the disease first manifested itself in Bollacco and in Old Cairo, and about the same time it attacked and made sad havoc among a caravan of black slaves at the fair of Tanta, which fair was accordingly broken up; and such was the panic that came over the 800,000 attending the same, that what with bad food, the overpowering heat, and the heavy losses which the merchants and dealers saw staring them in the face after traveling thousands of miles with their goods, that in three days the disease spread so universally that 2,900 souls were carried off by it.

The survivors fled to surrounding towns and villages, disseminating the pestilence in every direction; and on the 6th August, at Cairo alone, the deaths numbered 300 daily. Running through Lower Egypt, it manifested itself in Alexandria on the 22d July. On the 14th August, the number of victims amounted to 232. But of these very few were Europeans; and much of the mortality was confined to places where the water which the people drink is notoriously bad.

Many European families have emigrated to Malta, Trieste, Leghorn, and other continental ports. His Highness Ibrahim Pacha has taken refuge on board the Egyptian Admiral's ship, and seeks to avoid the scourge by larking about at sea under close quarantine with the shore, having Mr. Zizinia, the Belgian Consul (an especial favorite) on board, to keep him company.

Letters from Odessa, of the 1st August, mention that of 13,000 troops who crossed the Pruth, full 3,000 have fallen victims to Cholera.

IRELAND.

THE COEING CALAMITY.

From the Dublin Freeman's Journal, Sept. 2d.

The calamity of '49 is no longer a menacing probability. The hearts of men are no longer fluctua-

ting between flitting gleams of hope and appalling dreams of what is to come. We have passed probability. We have arrived at certainty. There can be now no rational doubt that the darkest year in Ireland's history of misfortune still awaits us. The fourth year of a continued famine in a country like this is a calamity that can admit of no parallel. The first famine—that of '46—brought little desolation. The poorest had some resource to fall back on—if not in means of their own, in the then unexhausted and ready charity of the public.

The famine of '47 was doubly destructive, because the previous year had carried off the poor man's all. The famine of '48, when the crop but partially failed, owed all its severity so the fact that it followed two successive famines. The calamity of one year produces an exhaustion which tells upon the year following. The destruction of human food which in '46 would do little or no injury to human life, cannot fail in '49 to produce deaths by the thousand.

We think it is high time for all classes to look steadily at facts, and see what can be done to mitigate the calamity of '49 and prevent its consummating the miseries of past years by plunging all classes into one common ruin.

The Potato crop may be looked upon as lost.—There is, of course, a disposition to recoil from this fearful contemplation, and the public mind still hopes against hope that the ruin of this crop may not be so universal as is represented. Heartily do we wish it may not; but we see no reason to indulge such expectations. Without dwelling on the accounts which reached us from the country during the past week on this painful subject, we may lay it down as a broad indisputable fact that the Potato crop, viewed as the staple food of the masses, is lost. None will now deny this.

This is the first fact. The second fact is, perhaps, more alarming still. The wheat crop is one-fourth below an average produce. On former occasions, when potatoes failed, wheat was invariably above the average yield. This is the first year in which both crops were simultaneously defective.—Oats, too, owing to the late incessant storms of wind and rain, are seriously damaged.

These three facts—the loss of the potato crop, the defect in the produce of wheat, and the damage sustained by the oats—are quite sufficient to show that we have to apprehend the direct scarcity. When in connection with these melancholy facts we take into consideration the exhausted state of the country after three successive years of famine, we must the inevitable inference that the calamity of '49" is likely to be far more disastrous in its results than any we have yet been doomed to witness.

FRANCE.

THE PRESS MUZZLED.

We mentioned in our last paper the suppression of four more journals by General Cavaignac, since then the Government has given notice to the editors of the *Reforme*, the *Constitutionnel*, and the *Democratic Pacifique*, that if they are not more measured in their language they will be suppressed. M. Theirs went to M. Senard, the Minister of the Interior, to remonstrate with him on the danger to which he exposed the country by his violence against the newspapers, and declared that the Republican Government was much more severe and arbitrary than even that of the Bourbons or Louis Philippe had been. M. Senard replied that the dynasty of Louis Philippe had fallen, notwithstanding its rigors against the press; and as the Republic was not sufficiently strong to resist such an engine, it is necessary for it to use more energetic measures.

For the Advent Harbinger

Bible Creed Contrasted with Heathen Creeds.

The Bible dooms the wicked soul
To everlasting death :
Says Plato, wise and daring bold,
It ceases not with breath.

Some say 'twill live in endless bliss,
If it be good or naughty ;
Some, strange fire it cannot miss,
If it be proud and haughty.

When God to prophets did unfold
The secrets of his might,
To them the thing was never told ;
It had not sprung to light.

The Bible makes the soul the man ;
But Plato makes it spirit :
Our Parsons preach it through the land,
And sinners love to hear it.

Now let us read in history clear,
The birth-place of the creature :
'Twas not of prophet, priest or seer ;
It was of heathen feature.

What myst'ry strange it here unfolds :
And, wonderful to tell,
'Twas heathen sages made your souls,
And they who made your Hell.

Ah ! fools are they, and duped indeed,
Who harbor such a notion ;
And tinker up a heathen creed,
With such a blind devotion.

Z. CAMPBELL.

South Adams, Mass., Aug. 31, 1848.

ROCHESTER.—The Advent congregation meet in Stone's Bk (fourth story), corner of Main and South St. Paul-streets, every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of first Sabbath in every month.

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PRIMITIVE CHRISTIANITY, for Two Hundred Years. In the Writings of the Fathers. Compiled by D. I. Robins. Price, \$3 per hundred ; 6 cents single copy.

A STATEMENT OF FACTS on the Universal Spread and Expected Triumphs of Roman Catholicism. 120 pp. Price, 10c. discount by the quantity.

PROTESTANTISM ; its Hope of the World's Conversion Previous, 74 pp. Price, 10 cts. ; discount by the quantity.

MILLENNIAL HARP (with music).—Price, 50 cts. ADVE HYMNS (without music).—Price, 33 cts. Addition to the supplement to the Millennial Harp. 24 pp. 4 cts.

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TRACTS ON PROPHECY.

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No. 6.—If I Will that he till I Come.

7.—What shall be the of thy Coming?

8.—The New Earth.

9.—Christ our King.

10.—Behold, He Cometh

Clouds !

Price, 15 cts. per set ; \$1 for eight sets.

ARE THE WICKED IMMORTAL ? in Six Sermons. HAVE THE DEAD KNOWLEDGE ? By George Storn. 15 cts. ; \$1 per 100.

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ADVENT HARBINER.

"Behold, he cometh with clouds! and every eye shall see him! --- and all kindreds of the earth shall wail because of him!!!"

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ROCHESTER, N. Y., SEPTEMBER 30, 1848.

WHOLE NO. 249.

Original Poetry.

For the Advent Harbinger.

DREAD NOT THE TOMB.

By C. T. CATLIN.

Alone I sat musing, where stillness prevailed,
On the evils that sin on our race has entailed;
Crim Death rose before me and opened the tomb,
But Jesus, descending, dispersed all its gloom.
And bidding me follow, cried out, "Never fear;
Remember, though lying, I once did lie here."

I paused to behold him, his face, like the sun.
Was brighter than mortal could safely look on,
His form was majestic, and perfect in kind,
His eye like the lightning glanced into my mind;
He saw what was in me, and hence he did say,
"Fear not to descend where your Master did lay."

"The grave can contain thee, a mortal, but till
Mankind their full cup of iniquity fill;
Its keys in my hand; I'll unbar it for thee,
Arouse, and unbind, and let thee go free.
Then fear not the fetters and shackles of dust
That now are confining the wicked and just.

His words made an impress time cannot efface,
When he spake of his promise to Adam's lost race,
And the light of immortal shut death from my eye,
While I viewed what remained for such sinners as I.
O'er the grave to the glory then looked I away,
And I feared not to enter where Jesus once lay.

The spell was now broken—Death fled from my sight,
And left me admiring my Savior in light,
Who promised that I, like himself, should be clad
In beauty immortal, when veiled from the world.
If I would but follow the footprints he trod;
And in all my actions e'er strive to please God.

Original Articles.

For the Advent Harbinger.

THE SABBATH.

NO. II.

THE SON OF MAN IS LORD (not servant) also of the SABBATH!

A few leading points comprehend the whole of this subject that need to be stated and illustrated. They are derived, not from inference, but from positive evidence and Scripture statement. God Almighty, the creator of heaven and earth, did institute a weekly Sabbath (Gen. ii. 2); He did sabbatise—this is the plain meaning of the word "rested." He thus sabbatized on the seventh day; wherefore, "God blessed the seventh day and sanctified it." To this we trace the ancient practice of dividing time into weeks (Gen. vii. and viii.); it prevailed among all ancient nations. The author of the Sabbath institution embodied it in his law from Sinai. As such it is recognized by our Lord; but still, it is a fact, that the charge of Sabbath-breaking is never recorded in the New Testament, except as made by the Pharisees against Jesus and his disciples! The sin of Sabbath-breaking, as such, is never named in the New Testament by Messiah or his holy apostles!!

The Son of man as "LORD, EVEN of the Sabbath day," did excuse his disciples' violation of the Sabbath law, and pronounced them "guiltless." The apostle, chosen to give the gospel to the Gentiles, speaks on this subject in perfect harmony with the letter and spirit of Jesus' words. The church in her palmiest days—her most honored martyrs and useful members, has acted on the principle of practical freedom which "the

Lord of the Sabbath" has thus given her. In other words, the Sabbath has not been made an essential element of God's administration by Messiah as it was by Moses—it was not to occupy the place under the gospel that it did under the law. These points are susceptible of the strongest and most positive proof.

In No. I, my object was to establish certain admitted, or at least, positive premises.

1. That the by-laws, or specific instructions which are designed to regulate the order and nature of divine worship, are given in each successive dispensation, and belong especially to that dispensation. It was so in the Adamic and Antedeluvian, Abrahamic, Mosaic; and therefore it should be supposed to be, also, in the Christian. This rational supposition is made certain by Deut. xviii. 15, 18, applied to Jesus, Acts iii. 22, 23. That prophet, even Jesus, must be heard under the penalty of perdition: "HIM SHALL YE HEAR in ALL things!" Sabbath and all else—Amen!

2. At each epoch there has been an advance; but no retrograde movement. Each advance, made in each dispensation (since the fall of man) has been like the rounds in the ascent of Jacob's ladder to "the glory of God" in the heavenly state. They are all essential parts of "the path of the just"—or "way of the Lord"—parts of the one grand whole; hence the elements of the former, may be embodied at each advance, into the succeeding dispensation. Submission, perfect and perpetual, is required of the elect in them all; but the peculiar precepts which regulate the place, order and manner of worship are formed in each respective dispensation (or development) of God's great plan of providence and grace. At each step in the glorious ascent to "the mount of God"—at each advance toward the glory to be revealed, the favored flock is expected, nay, required to take the full advantage of their more elevated, illuminated, spiritual position.

3. The law is "established" by the gospel—Rom. iii. 31; Matt. v. 17. It is not the "established" or settled method of God's present administration; but the accomplishment of its prophecies and typical rites in Jesus and the New Covenant, establishes its divine origin and object. When the New Covenant shall be consummated at the return of its Mediator—at the gathering in glory of all Israel, then it will be known and acknowledged that "not a jot or tittle" has passed from the law. The "substance" will occupy the place of the "shadow"—all will have been "fulfilled" according to Christ's words.

4. But we are now "under law to Christ."—We appeal, not to Moses, but to the Messiah—not to the law for the nature or order of worship, but to the gospel. If a Jew could not appeal from Moses to the patriarchs, to ascertain his duty in worship, much less can we appeal from "the Son" to "the servant." Heb. iii. 1-6. We cannot go to any former dispensation to learn how to be saved—"how we ought to walk and please God," without doing dishonor to Jesus, and disobeying Jehovah. Mark ix. 7.

The word of the Lord to all who go beyond Messiah to Moses, is: "had ye believed Moses ye would have believed me (Christ), for he wrote of me." Moses was a servant—the law a schoolmaster, to bring us to Christ, that we might be justified by faith; then "we are no longer under a schoolmaster."

Having stated these positive premises, let us notice how far the Sabbath is urged or made obligatory on Christians.

I. The charge of Sabbath-breaking is never made against any by our Lord—"the Lord even of the Sabbath day."

The ancient Pharisees charged Jesus and his apostles with breaking the Sabbath. The sects of formalists, who can best claim a lineal descent from those accusers of the Son of God, now speak often and much of "Sabbath-breaking;" only they apply it to "the first day."

II. The sin of Sabbath-breaking, as such, is nowhere named in the New Testament by the sovereign of the Sabbath or his inspired apostles.—In one catalogue, nineteen classes of sins are specified, but this is not named or recognised as a sin, under the gospel. "Search and see." I am testifying to a fact or not, as all can know for themselves.

III. When the Lord of the Sabbath speaks definitely of its observance, he relaxes its force—he does not deny the law or the violation of its letter by his disciples, (Matt. xii.; Ex. xxxi. 12, 17)—but he proves by several examples that David, "the priests in the temple," &c., had departed from the letter of the law, and yet "were blameless." Hence he argued that this people might depart from the law of the fourth commandment, and be "guiltless." Then he says as a reason "The Son of man is Lord even of the Sabbath day." not only of the Sabbath, but even of the original Sabbath law.

IV. The chosen twelve never speak of the Sabbath law except in the precise tone and style of practical freedom that characterized the language of "the Lord of the Sabbath."

"Who art thou that judgest another man's servant? To his own master he standeth or falleth. One man esteemeth one day above another—another esteemeth every day. Let every man be fully persuaded in his own mind!" It does not read in the spirit of the law: Let every man keep the Sabbath day, at all events—let him know that he must do it, or be accounted a sinner against God!! No, no, no—there is nothing like that in any part of the gospel.

Mark this! Jehovah said of Jesus: "Hear ye him." Jesus said of his apostles: "As my Father hath sent me, even so send I you." He prays for "all who shall believe through their word." Well, in all they say there is not a syllable which enforces the Sabbath, (save the mention of law, &c., in general terms, which shall be noticed in its place).

While the Sabbath law is thus relaxed, every other precept of the Decalogue is enforced and embodied in the law of Christ!!

However this is accounted for, it is so! It surprised me, at first, and filled me with apprehension; but having learned to submit to the divine will, I bow and humbly adore the authority of Him who is "Lord even of the Sabbath day." He does as he "will with his own."

In my next I propose to answer objections—give my humble opinion of the reason why the Sabbath is not now enforced, and also the experimental and providential argument touching the observance of the Sabbath, under the gospel.

J. B. C.

New Bedford, Mass., Sept. 21st, 1848.

For the Advent Harbinger.

A COMMON SENSE DIALOGUE,
ON THE SLEEP OF THE DEAD, BETWEEN AN ADVOCATE AND AN OPPONENT OF THE SAME.

BY A BIBLE READER.

Opponent.—Sir: I understand you have embraced the delusion, that the dead all sleep unconscious in the dust, till the final resurrection!

Advocate.—That is my present belief, though, like yourself, I once considered it a delusion, being so taught by the precepts of men.

Op.—So long as it is almost universally admitted that the soul is immortal and can never die, common sense, alone, teaches most clearly, that the soul cannot sleep at all, unconscious with its dead body.

Ad.—As you seem inclined to discuss the subject by the teaching of "common sense alone," please say where you expect to be *yourself*, or *personally*, between death and the resurrection.

Op.—As a Christian, my body is to slumber in its native dust, while I trust that my soul will be with the angels in heaven, during that time.

Ad.—And do you expect, then, a *personal resurrection* of *yourself*?

Op.—I expect, then, of course the real resurrection of my body, alone, from the grave.

Ad.—Is your *body*, then, your *person*, or *self*, to whom the promise of a resurrection is made?

Op.—I do not say that it is exclusively, though it be the body only which is to rise from the dead.

Ad.—Will you not then say expressly, whether you consider the promise of the resurrection as made to the saints' *bodies*, their *souls*, or both?

Op.—I have no hesitancy in saying that I understand that promise as made to them, both soul and body, though their souls are previously in heaven.

Ad.—If the promise of the resurrection be made to the soul and body of the saints as constituting their *whole persons*, which promise was, of course, to be fulfilled to the whole persons to whom it is made, must not then their whole persons, body and soul, be raised up from the earth at the last day, to "meet the Lord in the air," at his glorious appearing to give them the kingdom, instead of their *dead bodies*, merely?

Op.—I do not say that the saints' bodies will be "dead," when raised out of their graves, and caught up as the apostle says, "to meet the Lord in the air," and, as I suppose, to meet their own souls also, then coming from heaven with Christ, to receive them both soul and body united into heaven.

Ad.—If the saint's bodies are not to be "dead," but actually alive during the short process of their resurrection, and being caught up to meet their souls then coming also alive from heaven, how can it be explained, by the "teaching of common sense alone," but that they will then have *two lives*, or which is the same thing, *two souls*, at the same time, coming together, one from the grave and the other from heaven?

Op.—I think we have nothing to do with such mysteries as that, though I must now be going.

For the Advent Harbinger.

SCRIPTURE TESTIMONY

ON THE NON-IMMORTALITY OF THE "SOUL."

BY A BIBLE READER.

1st. The "soul" of man represented as like the soul of creeping things, &c. Gen. i. 20. "And God said, Let the waters bring forth the moving creature that hath life," (or "soul," margin.)

Gen. i. 30—"And to every beast of the earth and to every foul of the air, and to every thing that creepeth upon the earth, wherein there is life," (or "a living soul," margin.) Job xii. 10—"In whose hand is the soul of every living thing."

Note.—If there be, according to this testimo-

ny, a "soul," a "living soul," even in all the "creeping things of the earth," as really as in man himself, where is the natural immortality of the one and not of the other?

2d. The "soul" of man represented as dying, subject to death, expiring, being slain, &c.

Ezek. xviii. 20—"The soul that sinneth it shall die."

Acts iii. 23—"And it shall come to pass that every soul which will not hear that prophet, shall die."

Num. xxiii. 10—"Let me ('my soul, or my life') die with the righteous."

Judges xvi. 30—"Let me (or, my soul, margin) die with the Philistines."

Job xxxvi. 14—"They (or their soul, margin) die in youth."

Job xxxi. 29—"If I have, &c., caused the soul of the owners thereof to expire."

Ps. xxxiii. 19—"To deliver their soul from death," &c.

Ps. lxxviii. 50—"He spared not their soul from death, but gave their life over to the pestilence."

James v. 20—"He that converteth a sinner from the error of his way, shall save a soul from death," &c.

Rev. xvi. 3—"And every living soul died in the sea."

Job vii. 15—"My soul chooseth strangling and death, rather than my life."

Ps. lvi. 18—"For thou hast redeemed my soul from death."

Ezek. xiii. 19—"And will ye pollute me, &c., to slay the souls that should not die?"

Jer. ii. 34—"Also in thy skirts is found the blood of the souls of the poor innocents."

NOTE.—Seeing then, this full Scripture testimony that human "souls" are actually subject to "death," "dying," "expiring," being "slain," and having their "blood found upon" the "skirts" of their *murders*, how can the *same souls* be immortal, or not subject to death at all, except they obtain immortality at the resurrection, by a previous faith in God, "who alone hath immortality," &c.

3d. The "soul" of man represented as going or descending into the grave or pit, at man's death.

Job xxxiii. 22—"Yea, his soul draweth near to the grave."

Job xxxiii. 28—"He [God] will deliver his [man's] soul from going into the pit."

Ps. lxxxix. 48—"What man is he that liveth, and shall not see death? shall he deliver his soul from the hand of the grave?"

Ps. xxx. 8—"Thou hast brought my soul from the grave, thou hast kept me alive that I should not go down into the pit."

Ps. xxxv. 7—"For without cause they have digged a pit for my soul."

Ps. xl ix. 15—"But God will redeem my soul from the power of the grave."

NOTE.—How can human souls which "draw near to the grave," go "down into the pit," where none but God can "deliver" them "from the power of the grave," be immortal, or not subject to death at all, while thus remaining under the power of the said grave or pit?

4th. The "soul" of man represented as subject to destruction.

Matt. x. 28—"Fear not them which kill the body [or commit murder], but are not able to kill the soul [or inflict the second death finally], but rather fear him who is able to destroy both soul and body in hell."

Ps. xxxv. 17—"Rescue my soul from their destruction."

Lev. xxvii. 30—"The same soul will I destroy from among his people."

Josh. x. 28—"And that day Joshua took Makedah, and smote it with the edge of the sword, and the king thereof he utterly destroyed, them,

and all the souls that were therein."

Ezek. xxii. 27—"Her princes are like wolves that destroy souls."

NOTE.—It appears, from these passages, that the "souls" of men are, in a manner "destroyed" in their temporal death, besides farther subject to be finally destroyed "in hell," by the Almighty himself: how then can they be immortal, or living souls, while under the power of either of these two kinds of destruction?

For the Advent Harbinger.

SCRIPTURE TESTIMONY,

SHOWING THE ACTUAL DEATH OF CHRIST'S "SOUL" AT HIS CRUCIFIXION.

BY A BIBLE READER.

Ps. xvi. 10—"For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

Acts ii. 27—"Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption."

Acts ii. 31—"He seeing this before, spake of the resurrection of Christ, that his [Christ's] soul was not left in hell, neither his flesh did see corruption."

NOTE.—These parallel passages both from the Old and New Testaments, give us both the prophetic and historic account of Christ's "soul" being actually "in hell," or in the "grave," [marginal reading, Rev. xx. 13] while under the power of death; and surely his very soul must then have been *dead*, or the very grave, in that case, was the habitation of a "living soul."

Isa. lxxi. 10—"It pleased the Lord to bruise him [Christ]; he hath put him to grief: when thou shalt make his soul an offering for sin," &c.

Isa. lxxi. 12—"He hath poured out his soul unto death," &c.

NOTE.—This testimony to be depended on, is positive and without exception, or qualification, that Christ's "soul" was bruised, and actually "poured out unto death," or was *dead*, when his "soul" was made an "offering for sin," or when it was put to death, as no living creatures were made an offering for sin except by their being put to death, in the offering. If then the soul of Christ was actually dead, as here shown, while in the sepulchre, how can the soul of man be immortal, so as not to be also dead, while under the power of the grave?

Matt. xxvi. 48—"Then saith he [Christ] my soul is exceeding sorrowful even unto death."

NOTE.—This is Christ's own testimony, given immediately before his crucifixion; and tho' his *person*, body and all expired on that occasion, it will be noticed that he spake only of his "soul"—as though he considered his soul as the most important part of himself, which was about to experience death. This certainly corroborates the other testimony given, that Christ's own soul suffered death—being also additional proof that the "souls" of men are mortal, and die as really as their bodies, and that even their souls can have no kind of immortality, except they obtain the gift in the resurrection of the just, through faith in Jesus Christ.

For the Advent Harbinger.

THE SHUT DOOR.

The term *door* is used metaphorically in the New Testament fourteen times, and with eight different meanings.

1st. John x. 7, 9. "I am the door of the sheep." The sentiment is more literally expressed in the 11th verse: "I am the good shepherd." He is the "new and living way." By him, if at all, we "shall be saved" and "have life."

2d. Acts xiv. 27. Paul and Barnabas rehears-

ed to the church, at Antioch, "all that God had done with them, and how he had opened the door of faith to the Gentiles." The door of faith being opened to the Gentiles about A. D. 46, does not imply that they could not be saved before that—for it had been their privilege to become proselytes to the Jewish religion; or, without that, to be "devout and fear God," like Cornelius:—but it implies that the Gentiles, as well as the Jews, had now become the recipients of faith under the new dispensation. But even before this, one of their number showed greater faith than any in Israel—Matt. viii. 5-13; and another was made whole by her faith. Matt. ix. 20-22.

3d. 1 Cor. xvi. 9; 2 Cor. ii. 12; Col. iv. 3; Rev. iii. 8. The first three of these passages are the same in sentiment and similar in application: "For a great and effectual door is opened unto me"—"When I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord;"—"Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ." They have reference to the introduction of the gospel at Ephesus, Troas and Rome. An open door implied unusual liberty and success in preaching the gospel at those places. The last of those texts quoted above, is, doubtless, the same in sentiment, but different in application, as to time. It is in the address of him that is "holy and true" to the Philadelphia church, which many of us believe existed during a few years prior to the seventh month of 1844: "Behold, I have set before thee an open door, and no man can shut it." An open door in this passage signifies the unusual liberty and success the Lord gave his church during those few years in preaching his gospel: while the flying messenger of Rev. xiv. made his proclamation; the two invitations of Luke xiv. were given, and the preaching of the faithful servants produced the likeness of ten virgins going forth to meet the Bridegroom, and the midnight cry. Matt. xxiv. 25. This unusual liberty and success terminated in 1844, as all can attest; and that special benefit to the Philadelphia church is no longer enjoyed; in *this sense*, therefore, we may now say that the door is shut, taking care that we are understood.

4th. Rev. iii. 20. To the church in its Laodicean and last state, "the Amen, the faithful and true Witness," says, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him and, he with me." I know, some say, this means any man in the Laodicean church; but I cannot so dispose of it. He counsels the church to buy of him gold tried in the fire, white raiment and eye-salve, and exhorts them to repentance: and then adds, "If ANY MAN hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."—We should echo this invitation from the faithful Witness.

5th. Matt. xxv. 10—"And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." On this passage three opinions obtain among Advent believers: 1st. That it was not designed to represent anything in particular; 2d. That the foolish sought oil while the cry was being made, and that the coming of the bridegroom and the marriage were events necessarily to occur in heaven before the appearing of Christ, and that they occurred or commenced on the tenth of the seventh month, 1844, when the door was shut; 3d. That the cry was finished on the tenth of the seventh month, and that the foolish have been seeking oil since that time, and that the coming of the bridegroom will be the appearing of the Lord, at which time the door will be shut. I have held to the second of these opinions; the truth, however, may lie between the second and third. But one

thing is evident and should be considered by all who believe this door was shut in 1844, viz: that this door is shut only against the foolish virgins. Who they are it may be impossible and unnecessary for us to determine. All agree that they are not the unconverted; therefore the shutting of this door at that time implies no impossibility for sinners to be converted since that time. The midnight cry of '44, was evidently synchronous with the second or "quickly" call to the great supper (Luke xiv. 20), from giving which, the servant returned, declared he had done as his Lord commanded, and added, "AND YET THERE IS ROOM." (ver. 22.) After this lies the command which is as imperative as any other: "Go out into the highways and hedges, and compel (Gr. constrain by entreaty, advice, &c., others) to come in, that my house may be filled." (ver. 23.) This, then, is our present work.

6th. Luke xiii. 25, 26. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunken in thy presence, and thou hast taught in our streets." The last clause in this passage identifies it as a parallel to Matt. xxi. 31-46, the pretension to merit being set up when the sentence, "Depart," &c., is pronounced. Hence the rising up of the Master will be when he shall come in his glory, with all his holy angels, and sit upon the throne of his glory. Matt. xxv. 31.

7th. Rev. iv. 1. "A door was opened in heaven,"—a vision of heavenly scenes was disclosed to John's view.

8th. Matt. xxiv. 33; Mark xiii. 29; James v. 9. "Know that he is near, even at the doors,"—just ready to appear.

These, I believe, are all the metaphorical uses of the term door in the New Testament. I have stated each distinctly, that the reader might see the various uses of the word.

I have now to state, that, viewing this subject in all its bearings, so far as I am capable, I see nothing to justify, but much to condemn, the sentiment I tenaciously held above three years, viz: that there could be no genuine conversions since the fall of 1844. I am now satisfied that that sentiment had for its foundation nothing better than an unwarrantable inference: yet I firmly believed it, and acted accordingly, not having preached to a congregation of unbelievers until about eight months ago; but since then I have done so frequently, and with as clear a conviction of having done my duty as ever I enjoyed. There was, indeed, for a long time much reason to infer that the time for converting men had passed; but as there is no Scriptural authority for that opinion, and as God in his mercy has proved it untrue by blessing the efforts of his servants in converting men; I feel bound to abandon it—to confess my error therein—try to redeem the time I have lost and repair the injury I have done the cause of my coming Lord. The few years of my experience in this cause has been the most solemn and interesting period of my life. Deep and fervent has been my solicitude to know the truth as it is in Jesus, and do his holy will. I would honor him in believing and confessing his truth; but would not dishonor him by incumbering his truth with my errors. I feel like humbling myself before God, and praying him to pardon for my errors, and grant me courage and grace to do my duty now. Wherein I have grieved any of my brethren, in any wise, I ask their forgiveness. I am now free—my duty in this matter is done. Amen.

O. R. L. CROSIER.

Canandaigua, N. Y., Sept. 19th, 1848.

Use the means, and trust to God for the blessing.

For the Advent Harbinger.

The Psalms Versified.

PSALM XV.

I.

Who, in thy temple, holy Lord,
Shall sojourn? Who alway
Shall dwell in Zion's mount secure,
And in thy presence stay?

II.

'Tis he who walketh uprightly,
And worketh righteousness:
Who in his heart doth speak the truth;
And loves the way of peace.

III.

Who doth not backbite with his tongue,
Nor doth his neighbor ill:
Against him takes not up reproach,
And beareth no ill-will.

IV.

He, in whose eyes a person vile
Is base, and is despised:
He honors them who fear the Lord,—
These by his soul are prized.

V.

He that abideth by his word,
Though to his hurt he swear:
He changes not; and unjust gain
Will he by no means share.

VI.

Against the innocent, reward
He never will receive:
Such is the man who shall abide,
And in God's presence live.

HENRY HEYES.

Selected for the Advent Harbinger.

COMMENT BY JAS. MACKNIGHT, D. D.

"Without us should not be made perfect."—Heb. xii. 40.

Made perfect, here, signifies made complete, by receiving the whole of the blessings promised to believers (see Heb. v. 9), the expectation of which animated the ancients, whose great actions are celebrated in the preceding part of the chapter. These blessings are, the resurrection of the body, the everlasting possession of the heavenly country, and the full enjoyment of God as their exceeding great reward. (See xii. 28.) The apostle's doctrine, that believers are *all rewarded together* and at the same time, is agreeable to Christ's declaration, who told his disciples that they were not to come to the place he was going to prepare for them, till he returned from heaven to carry them to it. John xiv. 3—"If I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." Further, that the righteous are not rewarded till the end of the world, is evident from Christ's words. Matt. xiii. 40-43. In like manner St. Peter told us that the righteous are to be made glad with their reward "at the revelation of Jesus Christ" (1 Pet. iv. 13), when they are to receive "a crown of glory that fadeth not away." 1 Pet. v. 4. John also tells us that "when he (Christ) shall appear, we shall be made like him, for we shall see him as he is. 1 John iii. 2. This determination not to reward the ancients without us, is highly proper, because the power and veracity of God will be more illustriously displayed in the view of angels and men, by raising the whole of Abraham's seed from the dead at once, and by introducing them into the heavenly country in a body, after a public acquittal at the judgment, than if each were made perfect at their death.

"Live together with him."—1 Thes. v. 10. In the opinion of some commentators this imports that the righteous in the state of the dead still live with Christ. But, in my opinion, the apostle is here speaking of their living with Christ after the resurrection. iv. 17—"Who died for us, that whether we are of the number of them who, at his coming are alive, or of them who are dead in their graves, we may live with him in heaven forever."

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, September 30, 1848.

TO OUR PATRONS.

DEAR BRETHREN:—We are sorry to be under the necessity of addressing you on the subject of this notice, but stern necessity compels us to do it. We told our non-paying subscribers, a few weeks since, that we were in pressing want of cash, but, to our disappointment, but very few have heeded our call. We know not how they can treat us with such neglect, and feel justified before their God. It may be possible, that they think they have a reasonable excuse for so doing; but if they have, it will not relieve our wants: we *must* have help immediately, or stop the publication of the Harbinger.

Besides the weekly expense of the Harbinger, we have, for more than a year past, had sickness in our family; and now, in addition to the long sickness of my wife, a poor sister has providentially been thrown upon our hands, and now lies very low in our house, under the constant care of a physician, and who requires in addition to our usual help, a careful nurse. All acquainted with such cases, well know that, besides the constant care and watching, by day and night, the additional expense, in such afflictive circumstances, to the usual family expenses, must be considerable.

Under these trying circumstances, would those, who owe us, pay, if no more than *half* what is our just due, all our embarrassments for the present, so far as money is concerned, would be removed.

Now we ask those who owe for the paper, and all others concerned, what shall be done in this case? The Harbinger is needed and must be sustained, you all readily respond. But who will aid in furnishing the means? There are some who have ever been forward and liberal in answering such questions; may the Lord reward them. But will those who owe for their paper, have the satisfaction of being *just*, besides taking part in this good work? We believe some will—and earnestly entreat all to share in this righteous work.

Finally, we submit this case, as we have done before, to the decision of the friends of the Harbinger, praying God to guide them in what they may do, in reference to this appeal.

THE HARBINGER.

We have said nothing for some time on the state of our Subscription List. We would just remind our friends that, in order to keep the list good, a constant effort should be made to obtain additional subscribers. Some have not been idle in this respect, and they have our thanks for what they have done in this good work. Can not the number of our subscribers be greatly increased at this time? We believe it can, if united and faithful effort is made. Who will commence the work?

No pains will be spared in making the Harbinger interesting and highly useful to its readers. Its number of able correspondents is increasing, from whom we expect rich contributions. With these efficient helps, we trust we shall be enabled to make the Harbinger worthy of the patronage of every lover of Bible truth. Therefore, we say again, Try to increase its number of subscribers.

SPECIAL REQUEST.—Bro. E. R. Pinney specially requests those who have subscribed for his pamphlet in different places, and have not paid, to send the amount subscribed by the *fifteenth of October*, by

letter, *post-paid*, directed to J. Marsh, Rochester, N. Y.

Bro. L. D. MANSFIELD has remained in the city since the close of our tent-meeting until a few days since, when he left for Lockport. His labors in this city, especially last Sabbath, have been very acceptable, and profitable to the cause, which is in a very interesting state at this time. Several have recently spoken for the first time in our meeting. Bro. M. brings a good account of his mission to the West Indies. He enjoys very good health now, and is wholly devoted to the cause of his soon coming Lord. His numerous friends bid him a cordial welcome to the fields of his former labor.

LETTER FROM BRN. MILLER & CATLIN.

State of the cause in Northern Indiana and Southern Michigan—Encouragement to Labor—Want of Cheap Publications—Proposition for the Publication of a Series of Tracts, &c.

DEAR BRO. MARSH:—We have, during the month past, by an exchange, had a survey of the entire field of our labors in Northern Indiana and Southern Michigan; and feel disposed to make somewhat a report of the state of the cause, through the Harbinger, which has a general circulation among the brethren in these parts.

1st. We would say, There is satisfactory evidence before us, that our labor has not been in vain in the Lord. There has been an increase of the number of believers; and manifestly a "growth in grace and knowledge of the truth." The brethren are almost unanimously striving to come up to a high and holy stand, as Bible Christians—not willing to stop at the "first principles of the Advent faith," on a level with other Protestant churches, but aim at the Bible standard, *viz.*: an enlightened faith, the "one hope of our calling," and gospel order of the living church of God; and, in this position, to "wait for his Son from heaven," in the joyful expectation that he is nigh to come.

2nd. We remark, There is new and strong encouragement to labor for God. We have never seen a time when there was such a demand for labor in the West, *but* when a little would accomplish so much seemingly, as at the present. In view of the fact, we may say, Look on the fields; for they are white already to harvest.

3rd. We remark, With this encouragement to labor, we feel the want of Publications in the form of Tracts, of an appropriate character, in addition to the Harbinger, to place in the hands of those who are interested. We have some of the right kind, but not enough. Facts have demonstrated that a single copy of the "Six Sermons" has opened the way in some instances to the raising up of an intelligent congregation of disciples, whose works evince that their faith stands "not in the wisdom of men, but in the power of God."

Therefore, in behalf of the brethren, and at their suggestion, we propose the publication of a series of Tracts, such as we think will greatly aid the cause of truth. Say—

1. GEO. NEEDHAM's articles on "Life and Death."
2. J. B. COOK's articles on "The Distinctive Being of God."
3. "The Groaning Creation."
4. E. R. PINNEY's articles on "The Purpose of God."
5. J. B. COOK's articles on "The Living Soul."
6. One on the "Atonement."
7. One on the "Kingdom of God."

The above named writers will have the privilege of revising their articles for this purpose. Suitable articles on the two last can be furnished.

Our Hymn Book is quite objectionable, on account of size and expense. We will also furnish a collection of from 50 to 75 Hymns, to be published in small pamphlet form, without music.

If you think favorably of this proposition, you will please state, through the Harbinger, what the first cost will be of an edition of two or three thousand of such Tracts. Understand, that we will forward you the funds, in advance, to meet the first cost, then buy them of you at usual prices. By so doing, we shall assist your Office, so that you will be able to publish more, if needed. If you deem the proposed edition too small to be advisable, make

a proposition yourself, that we may know what is necessary to be done.

We doubt not, that brethren in other parts will see the propriety of the thing, and will be forward to assist.

Brethren, we have a favorable time for action: let it be improved, with energy; and God's blessing will attend the effort.

Let us hear from you, Bro. M., immediately, that we may have the matter before us, at our General Meeting in October, the notice of which is herewith sent.

In closing, we would suggest to brethren in the West, that they come to the meeting prepared to furnish the funds necessary to meet Bro. Marsh's proposition, should it be thought advisable to act in the matter.

E. MILLER, JR.
N. M. CATLIN.

Middlebury, Ind., Sept. 4, 1848.

RESPONSE TO THE ABOVE.

This communication from Brn. MILLER & CATLIN, should have appeared in our last week's paper, but pressing duties prevented our attending to its propositions with that care their merits demand; we hope, however, that the delay will not materially affect the case under consideration.

We have long felt the necessity of something being done of the kind these brethren propose, and had for some time been planning its accomplishment in nearly the same way; hence, in the main, we heartily approve of their propositions; unless they design to have them *all* published *at once*; and in this we should not object, provided the necessary means can be raised to warrant the undertaking.

We therefore propose to commence the publication of such Tracts or Pamphlets as may be called for, or the wants of the cause may demand, as soon as the means are furnished, or pledged.

Prices cannot be named now, for we cannot tell the size of the works until they are printed; but they will, probably, vary from \$3 to \$6 per hundred. We can assure our friends, they shall be put at the lowest prices for which they can be afforded.

One of the works named by our brethren, "The Purpose of God," &c., by E. R. PINNEY, has just been published by him; and any quantity that may be wanted can be obtained of him, at Seneca Falls, N. Y., or at this Office, as we design to keep a supply on hand. They are a valuable work, and should be generally circulated.

We are now publishing a series of articles under the head, "True Grace of God," in which we design to give some of the plain Bible evidence in favor of the following prominent doctrines of our faith: The Gathering of the True Israel to the Land of Promise—The Millennial Reign of the Saints on the Earth, posterior to the Advent of Christ—The Personal Appearing of Christ—The Literal Resurrection of the Body—The Destruction of the Living Wicked, at the Appearing of Christ—Renovation of the Earth by Fire—The Kingdom of God on the New Earth, under the whole heaven—And the Time when it will come. We have commenced writing on these subjects, with the design, after the articles shall have been given in the Harbinger, to revise and publish them in pamphlet form. Such work is much needed for general distribution.

Should Brn. Miller, Catlin, and others where they labor, and our brethren generally, concur in these propositions, and lend the helping hand, the series of Tracts named, with the one we propose to issue, may not only soon be commenced, but *all* may be published, and soon ready for distribution and usefulness in community.

These propositions afford an opportunity to all who are disposed, to use their surplus cash, or the amount they can spare, in doing good to their perishing fellow beings. You can give as duty may demand, \$100, \$50, \$10, or \$5, or any smaller

sum, will be acceptable. For any sum you may give, or pledge to give, you shall receive the full amount in pamphlets, at the lowest wholesale price, when printed. You can circulate them, freely, among your friends and neighbors, or sell them at a fair price, as you may feel disposed. In either way, or in both, you may not only aid in meeting the expense of their publication, but do much good to those whom you may be able to reach with the truth.

We hope to have a general expression from our friends, on this matter, without delay, that we may know what to do in the case. What we do should be done cheerfully, and quickly; for our opportunity for doing good, in this world of sin, will soon close.

THE SERIES OF PAMPHLETS.—It is desirable to commence the publication of the above series of pamphlets, and such others as may be thought advisable, as soon as possible. Our friends, therefore, who feel interested in their circulation, will send on their contributions for that purpose, without delay.

Ministers, traveling and local, lecturers, and others who may feel disposed, can aid the enterprise, by laying the matter before their friends, obtaining subscriptions, and enlisting them in the work.

PLEDGES.—Those who may not be able to make immediate contribution, can, if they choose, state, through the Harbinger, how much they will pledge themselves to remit, and take the equivalent in pamphlets,—before the 1st of January next.

We have already received the following—

PLEDGES.

P. A. Smith, Rochester	\$5.00
B. W. Rogers, " "	1.00
A friend, " "	2.00

ANNIVERSARY CONFERENCES.

BRO. MARSH:—* * * You have undertaken to administer a public rebuke to us, who assembled in conference meetings, in New-York and Boston. On what authority have you done it? I asked you, in my last, to give us the first passage of God's word, that condemned us. This you have not done, but continue your rebukes, on your own authority. I know not how much this, in spirit, differs from creed-making, after all; and I beg of Bro. M. to read the quotation from James iv. 11, 12 again, and ask himself, if he has not put himself in the place of a "lawgiver and judge"? For any man, to rebuke his brethren, on his own authority, is to make himself, both "lawgiver and judge." When we transgress any commandment of God, or the spirit of any command, it will be time for our brethren who see us in fault, to rebuke us. Till then, if they do it, they may render themselves obnoxious to divine rebuke.

A few words in regard to our conferences. It might seem invidious to say any thing in defense of them, so long as we have not had the first word of God directly or remotely, in condemnation.

I will, therefore, only say, that any labor, or amount of labor, to bring them into disrepute, will be lost, so long as, in them, we have done nothing disreputable, ourselves.

You talk about a "permanent organization" of the conference. The meetings, as the published reports show, were adjourned, *sine die*—without day! Every one knows, or ought to know, that this is *always a dissolution of the meeting!* It, therefore has, now, no existence. I hope Bro. M. will see the wrong stand he has taken, and retract it in time, to save the cause from the injury he is now inflicting upon it.

Yours waiting for the Lord from heaven,
—
G. NEEDHAM.

REMARKS ON THE ABOVE.

"Rebuke a wise man, and he will love thee."—Hence, if our brethren of these conferences are wise, and if we really have administered "chastisement, punishment, affliction for the purpose of restraint and correction" (see Webster on rebuke), they will

love us for the act. But tho' they may be worthy of this kind of treatment (I do not say that they are), we have felt no disposition to use the rod, even with the most careful hand, neither have we done it, as our articles on "Aversary Conferences" will show. We have reluctantly awarded to them, purity of motive. It is *their acts* we have called in question. And we have done it in the spirit and words of brotherly kindness: if not, let it be shown to the contrary, and we will convict of wrong it will be our highest pleasure make full restitution.

These acts of our brethren public acts, designed for the approval and action of the church of God; consequently, we have right, nay, it was our duty, to examine them fairly, and give the result of our investigation to the public; and no one should consider himself publicly rebuked, by such an investigation. Poor, fallen *self*, should never be seen in a case of this character—he has no business in the sanctuary of God; just so surely as he intrudes himself there, he will meet with many rebukes—the entire word of God will chastise him continually, until he seeks the Lord, or falls slain at his feet. So long as he lies there, fully subdued by grace, the closest and most faithful investigation of things pertaining to our faith and practice, whether of public or private character will not be viewed in the light of a rebuke.

We wholly disapprove of complaining at the investigation of our public acts; for when complaints come from men of high standing, they serve as a kind of interdict, to stop free discussion; for, but few men have the moral courage, to question the acts of their brethren, if they know, by so doing, they shall incur their displeasure. We prefer equal rights and free investigation, whether in or out of conference, to proscription of any character, in its mildest form.

BRO. NEEDHAM thinks that no permanent organization of these Anniversary Conferences exists.—We would rejoice to learn that he is correct, and we are mistaken, in this case. But we are constrained, from certain facts, still to think we are correct.—We do not say that it exists *formally*, as other perfected ecclesiastical conferences, in the older sects, exist; but we do say, that, for several years past, it has *so* existed, *in fact*, as to make its appearance *annually*, at the same time and place; and, if time permit, we venture to predict, that it will appear again next spring, to report on, and carry forward, the very acts of its last session. The Conference now exists in the Committees it appointed, for missionary, evangelical, and other purposes; and these committees, doubtless, are expected to report to the next *annual* session of Conference. But it is not the mere existence, or the annual assembling, of the Conference, to which we object, but its *acts*. These acts, or some of them, we have shown, are contrary to the spirit and letter of the word of God, and neither Bro. N. nor any other has attempted to disprove what we have said. All we have heard or read disconcerting what we have written, has been of the character of complaint, and a paragraph or two in the Herald, impugning our motive. With some, these things may serve the place of bible evidence and sound argument, but the bible student places a due estimate upon them, and is satisfied with nothing short of truth and facts, in a case of this importance. God also, will judge righteously in this case, and this is our greatest consolation.

If Bro. N. will carefully read our articles on Anniversary Conferences, he will see his mistake, in repeating the request for us to "give the first passage of God's word to condemn us." He is correct however, if he really means as he says, "us"; for we have given no proof for this purpose. It is not

the men, but their *measures*, that we have condemned, and this we have done, by the authority of the word of the Lord. It is true, we have not gone into the investigation of the *Scriptural* evidences against such conferences, as fully as we might, for the very good reason that the nature of the case did not require it: it did not belong to us to prove a negative. We view the case in the following light:

Our brethren have devised, matured, adopted, and sent out for the adoption of the church of God, certain rules of action; we have taken the liberty to reject them, and have assigned as a reason for so doing, that they are *nowhere* taught in the word of the Lord, and as that word is a perfect rule of church action, the lawful conclusion is, those rules are wrong. Now, if our objections are founded in error, and the acts of our brethren are justified by the word of the Lord, instead of calling upon us to prove a negative, it would be, not only a very easy matter for them, but, their duty, to prove a positive; or, in other words, to give the *scripture proof*, for the justification of their acts. This has not been done—and until an attempt is made to do it, not a murmur should be heard against those who reject these measures. If the *Bible*, or the *early history of the Church*, furnishes any *evidence* to justify ecclesiastical conferences, we would like to see, and publish it. Will Bro. Needham, or any other, furnish such evidence, if he can? Our columns are wide open to its reception. This is fair. But no such evidence shall we ever receive; for the very good reason that it does not exist.

Many good brethren, who have not carefully looked into the nature of these things, can see no harm in such conferences; they think, if the thing is not carried too far, is kept within certain bounds, all will be well in the end. Of such, we ask, Do you not know, that the most antichristian and oppressive ecclesiastical bodies in existence, to the unguarded, had the most *harmless beginnings*? Then why have they resulted in the most serious harm to the cause of God? We answer, The fundamental principle of their action was wrong; and by following it to the legitimate conclusion, it invariably landed them into very gross errors. The principle has been the same in the organization of every ecclesiastical conference, in every sect, and it is this—

EXPEDIENCY!

At first, in their harmless infancy, very cautious steps were taken, being fully determined not to run into the extreme of authoritative conferences. But having adopted the principle of *expediency*, it has led them along, step by step, to where they now are, split up into hostile and oppressive bodies, opposed to the simple order and righteous doctrine of the New Testament. The Conferences under consideration, have commenced their action on this same principle; they have taken but few, apparently harmless, steps, yet—but, such is the character of human nature, and surrounding circumstances that will arise, if time permit, that further advances will be made, until the principle will lead them, where it has invariably led others, viz: to the work of legislating for the church of God.

It may be thought too uncharitable, to thus judge our good brethren, who are as much opposed to legislating for the church of God as we are or any body should be. Not so; for we do not question the purity of their intention, and love for the cause of Christ. But their love, their purity of motive, and holy zeal, are no guarantee against running into error. The best of people not unfrequently plunge the most rapidly into error. They are zealous for the Lord, and what they do for him is done with their might, and speedily. If, through ignorance, or wrong teaching, they adopt an erroneous sentiment, or incorrect principles of action, they soon land in

the extreme of error. Many think such unfortunate Christians were never good at heart. It is a mistake; for they were of the purest sort, and their fall is not to be attributed to the want of true piety of heart, but to wrong principles of action or faith, which they followed, in their honesty and zeal, to their ruin.

The reformers, who stand at the head of the different sects, were good men, yet the principle of *expediency*, led them and their followers into the presumptuous work of legislating for the disciples of Christ, and all the antichristian doctrines and practices with which the church is now cursed.

Our brethren (if it would not give offence, we would say, Our dear brethren, or Our good brethren) in the purity of their motive, and commendable love and zeal for the cause, have commenced their action on the same principle, expediency. This year, they have found it *expedient* to adopt certain rules for the voluntary observance of the church, which the Bible nowhere teaches. If time should continue, next year they may find it expedient to adopt others, more binding and authoritative, and so keep advancing every year, on the broad road of *Expediency*, until the principle of expediency shall have led them, where it has all others who have followed it, viz: to the work of legislating for the church.

Our only safety, in matters of government, faith and practice of the church, is, in the truth, the *perfect* law of Christ. We never should find it expedient to do or believe *less* or *more* than it requires. It is perfect; and as many as walk according to its requirements, peace will be upon them.

BRO. O. R. L. CROSLER.—The article on the shut door from this brother, and his acknowledgment, in this paper, will be read with interest by many who have been acquainted with him for a few years past. We rejoice at the stand he has now taken, and feel assured that his brethren will gladly extend to him the warm hand of Christian fellowship, and bid him a hearty welcome to the fields of his former labors.

REMOVAL.—Our meetings in this City are removed from Minerva Hall, to the hall in Stone's Block (fourth story), on the opposite corner of Main and South St. Paul streets. Entrance from either Main or St. Paul street.

Correspondence.

From Bro. E. Bellows.

BRO. MARSH.—I will give a short account of our meeting held in Carver. There was quite a gathering of the professed friends of our coming Lord from the surrounding towns, and we were permitted to sit down under the shady bowers of the forest and worship God in his own free meeting-house. All could testify that it was good to be there, and I presume that none regretted the sacrifice of the little money and time they made in obeying the command, "forsake not the assembling of yourselves together as the manner of some is, but exhort one another, and so much the more as you see the day approaching."

There was quite a number of people present who do not see and believe as we do, and we can but hope that some good impressions were made on the minds of some. On the Sabbath the congregation was large—from a thousand to fifteen hundred people were present, many of whom gave good attention to the preaching, while there was a set of the baser sort who came for no good purpose, but to disturb the meeting. We suffered no injury from them, only they annoyed us some during the afternoon service by talking loud in order to draw off the attention of the congregation, but they did not effect much.

Brn. White and Cook were the principal laborers

in word and doct, and never did they seem to be filled more with the fullness of the blessing of the gospel than this meeting. The whole truth was presented in power and demonstration of the spirit. It was commended to every man's conscience in the sight of God. The hope of the church in the resurrection of Christ, was set forth in all of its beauty, with all the heathen and Jewish garbs of mysticism stripped from it. It was also shown that immortality would only be given to those who seek for it, and to them at the coming of the Lord. Amen.

hrs looking for life,
E. BELLows.

North Scituate, I., Sept. 11th, 1848.

From Bro. R. R. York.

BRO. MARSH.—I el to praise the Lord that I am still alive and bless with the privilege of searching his word daily, d also of reading the Harbinger and other Advenpublications. By these means I am encouraged to press on toward the rest that is soon to "given to the people of the saints of the Most High God." If am not deceived, I do desire most ardently, the coming of the Lord, and an inheritance in that kingdom that is to be *under* the whole heaven. For some time past I have felt the need of entire consecration to God in order to please him now, and be found of him in peace at his appearing. A deep and I trust heartfelt sense of this blessed truth has led me to watch and pray more, and although most unworthy, yet I have had some evidence that God is my hope, my all in all. I feel more and more convinced that the true Christian may know—yes it is his duty to know, *what* he is, and *where* he is. Job could say, "I know that my Redeemer liveth." David, from an overflowing heart, could say, "O God, thou art my God." And who can read the Old Testament, and not be fully convinced that *all* the faithful ones named in that book, knew that they were the children of God? And surely the experience of the apostles and primitive saints will prove that their fellowship was with God and his Son Jesus Christ, and that they had the spirit of the Lord witnessing with their spirits that they were the children of God. Brethren, do let us live as near to God as they lived—do as they did, and we need not doubt on acceptance with God. Then we can from the heart pray, Thy kingdom come—Come Lord Jesus, come quickly!

I sometimes feel sad to witness so much opposition to the plain word of the Lord, in regard to his coming and kingdom. But then I think this state of things was a subject of prophecy, and with this view of the case I can lift up my head and rejoice that redemption is so nigh.

How dark to the mass of professors of religion must the present state of things, all over the world appear. They can see no evidence that the world is soon to be converted, neither can they discern any tokens that the day of release is at hand. Blessed be the Lord! the faith of the just is all lighted up with these tokens; they take God at his word and go on their way rejoicing. Amen.

Allow me at this time to say that I have long wished to know more fully the meaning of such passages of Scripture as the following: Heb. x. 34; 1 Pet. i. 4; 2 Cor. v. 1. In these and some other passages the inheritance of the saints is spoken of as being in heaven now. How then can the inheritance be on the earth? May not the sects of these days think they have some ground for saying that the abode of the saints is in heaven? Again, the Savior said, "I go to prepare mansions for you." If so, in what sense can he say, Come ye blessed of my Father, inherit the kingdom, prepared for you from the foundation of the world. As you intend to speak

of the kingdom in your forthcoming articles on "The True Grace of God," could you not answer these objections and any others that may arise in your mind without much trouble, and thus do good?

I often think of you with great interest, and pray God that you may continue to exhibit a spirit of meekness and love to all, even your enemies. The Lord will stand by you if you trust in him, for he "knoweth them that are his." Be faithful, tell the whole truth, for that only can make us *free*.

Your brother in hope of eternal life at the appearing of Jesus Christ, RUFUS R. YORK.
North Yarmouth, Me., Sept. 13th, 1848.

From Bro. J. S. White.

BRO. MARSH.—We have been greatly interested, and we trust benefitted, by the visit of father Wilson. He was with us about four weeks, in good health and spirits. To no one, it may be, was his visit more endearing than to me. He was the first minister I ever had any acquaintance with, and by him I was baptised when a boy, about 26 years ago. It had been about 24 years since I had seen him. He retains all the marks of the same Christian man, with the additional growth of a Bible student. He left us on the 13th to fulfil his appointments on his way home to Western New York. Father W. needs no recommendation but to say, he is a living epistle, "known and read of all men" who may have any acquaintance with him. We commend him to the grace of our Lord Jesus Christ, hoping soon to see him in the Church of the First-born.

J. S. WHITE.

Wrentham, Mass., Sept. 23d, 1848.

From Bro. J. L. Towner.

DEAR BRO. MARSH.—I am truly delighted with the weekly visits of the Harbinger. The noble independence by which it is conducted—the spirit that is manifested in its editorials and by many of its correspondents—the seeming love of truth and disposition to thoroughly investigate every Bible doctrine in meekness and love, certainly ought to recommend it to every Christian soul. And while it always seeks the thorough investigation of all Bible truths, it does not fail of keeping foremost the soul-cheering, world-denying doctrine, of the immediate advent of our gracious Redeemer. This, my brother, is what makes me prize the Harbinger more than any other weekly that has come to my acquaintance. The Harbinger (if I do not mistake its spirit) has but one great end in view, and that is, to arrive at the *truth*. It is, if I am not mistaken, from all sectarian domination—Amen. It has set to defend, as such—it has no particular end of man's devising to define or explain to suit a theory—it readily relinquishes an error for truth when it is proved—it never asks what is the most expedient, but what is *right*—and when this fact is attained it is unyielding and inflexible. What better evidence do we want of this fact than is given in the prominence it gives to those three very unpopular doctrines of the Bible: "The immediate advent of Christ," "the Sonship of Christ," and "the destruction of the wicked." I call these doctrines of the Bible because they are there taught. I call them unpopular because the mass of the so-called churches do not believe them.

The Harbinger contends for the sufficiency of Scriptures as a rule of faith and action—many of the churches do not. Now is not this just such a *position* as we need in this perilous hour?—we that *think for ourselves*—we that are brought into the glorious liberty of the gospel of Jesus Christ—that make *God* the judge of Christian character—not man—we that believe that when God teaches

a truth in his word means what he says, and should be "his own interpreter," taking its most obvious sense. A paper that advocates these principles and acts upon them, having proved itself worthy of our patronage, we are bound by every feature of our religion to sustain.

In hope of soon seeing Jesus, and meeting with all my brethren of like precious faith, I subscribe myself your Christian brother and companion in tribulation,

J. L. TOWNER.

Belvidere, Ill., Sept. 4th, 1848.

From Bro. H. L. Smith.

DEAR BRO. MARSH:—I was glad to hear that Bro. Pinney will furnish his articles on the "Purpose of God," to be published in a tract. It has been my wish for some time to have just such a tract; it will present in a clear light "that blessed hope"—the "one hope of our calling," Jesus, "the resurrection and the life," as he is to come to be glorified in his saints at "his appearing and his kingdom." I will heartily do all I can to pay the expense, and will now pledge \$10.

With gratitude to our heavenly Father I mention a meeting with the brethren and sisters at Sennett last Sabbath at 5 o'clock. They have obtained the meeting-house at the Pine Woods, to meet every Lord's day.

The Lord make us to increase and abound in love one toward another, and toward all men, even as our blessed Lord Jesus hath loved us and given himself for us, to the end our hearts may be established unblamable in holiness before God the Father, at the coming of our Lord Jesus Christ with all his saints. Amen. Love to all the children of the kingdom.

Yours waiting, H. L. SMITH.

Auburn, N. Y., Sept. 7th, 1848.

From Sr. P. G. Pitts.

DEAR BRO. MARSH:—We have no meetings now. Bro. J. D. Prudden had preached with us twice, and left two appointments; but he sleeps in Jesus and I desire to say, the will of the Lord be done. I believe he was a good man. O that the Lord of the harvest would send forth more faithful laborers into the harvest—for truly it is plentious but faithful preachers are few. Pray for us, that amidst the spirit of the world and the sleep of death that is around us, we may stand with our loins girt about with truth, and our lamps burning, and we be like unto men that wait for their Lord, ready to meet him at any moment.

Your sister in Christ,

P. G. PITTS.

Somerset, N. Y., Sept. 8th, 1848.

From Bro. D. R. Moon.

BRO. MARSH:—By the assisting grace of God we have been enabled to sustain a weekly prayer meeting, by which, together with the glorious promises of the Bible, we have been greatly comforted.—Should any of the Lord's stewards find it convenient to call this way, we should be glad to hear the glad tidings of the kingdom at hand again proclaimed. It has been long since we have heard a preacher whom we could believe.

Your brother in hope of eternal life at the coming and kingdom of our Lord Jesus Christ.

DAVID R. MOON.

South Creek, Pa., Sept. 11th, 1848.

From Bro. J. M. Gove.

We are yet in the land of the dying, where sin and sorrow reign, yet through the goodness and mercy of God I have a hope, that I shall soon enter the land of the living, where sin and sorrow shall never come, and where tears shall be wiped from all faces.

The little band of brethren here are still looking for the Lord to descend, as promised, with a shout,

with the voice of the archangel, and with the trump of God, soon. We are but few: there has been a great falling off since 1844; but blessed be God for the light that still shines, in these last days, from the blessed word.

Behold, the land is nearing,
Where the wild sea-storm's rage is o'er:
Hark! how the heavenly hosts are cheering!
See in what throns they ring the shore!.

Whitefield, N. H., Sept 6, 1848.

BRO. MARSH:—I wish you would say in the Harbinger, that we would be glad to have Bro. Cook spend a little time with us at Canandaigua on his way West, if he goes, and if it is consistent with his engagements.

O. R. L. CROSIER.

Obituary.

"They which sleep in Jesus will go along with him."

Death of David Hanchette.

DEAR BRO. MARSH:—Another of our dear brethren sleeps in Jesus: DAVID HANCHETTE, of Collins. He was converted and consecrated himself to the service of God about 17 years ago. He led an exemplary Christian life, in the circle of his acquaintance was universally beloved, was a kind husband, a loving father and faithful friend. A few weeks since he arranged all his temporal affairs and went to Manlius on a visit. On the 3d of this month he was in usual health, attending meeting on Lord's day, when an invitation was given to our brethren to speak, he was one of the first to embrace the opportunity, and gave a detailed account of his embracing the glorious doctrine of Christ's speedy coming, in connection with its kindred ones—the joy of heart which they gave him to that present moment, and told him that the last words he was heard to utter were, I stand on God's eternal truth. Two or three of the brethren followed, when one of the sisters testified her faith—stating that she did not expect to die until the glorious advent of her Lord, but said the shafts of death are flying thick and I may not escape. A noise was instantly heard, when, to their astonishment, our dear brother had fallen back, and in three or four minutes he breathed his last, without a sigh or groan. He fell asleep in the sure and certain hope of a glorious resurrection to eternal life, in the 59th year of his age. The kindness of the friends on this occasion is gratefully acknowledged by his afflicted partner, especially Bro. Cook, who left his family and home, and endured the fatigue of travelling about 200 miles—for Bro. Hanchette was brought home to his residence in Collins, where his funeral was attended by a large concourse of friends and neighbors, when the necessity and importance of our hope was set before them from 1 Thess. iv. 13. F. McWILLIAMS.

Buffalo, N. Y., Sept. 12th, 1848.

BRO. MARSH:—We received a letter from Utica by Tuesday's mail, stating that father was quite sick, and requesting us to come out and see him. I started the next morning, arrived there about noon and found him a corpse. He had died about 6 o'clock in the morning with dysentery—was sick only a week. I brought the corpse home, and we buried it yesterday.

Thus is the end of our father's pilgrimage here. The Lord's will be done. I very much regret that some of us could not have been with him while sick, and have witnessed his last moments. But I can and do indulge the hope and rest assured that he will soon return from the land of the enemy, divested of all the frailties and troubles of this life, and be raised to that newness of life and glory which shall no more fade away.

Yours, &c.,

JOHN THOMPSON.

Broadalbin, N. Y., Sept. 9th, 1848.

Conferences, Campmeetings, &c

Meeting in Oswego, Ind.

There will be a General Meeting in Oswego, Kosciusko Co., Ind., commencing Thursday, Oct. 19th next, Providence permitting, and hold over to Monday. We hope that many of the faithful may be in attendance, and receive a blessing.

In behalf of the brethren, E. MILLER, Jr., N. M. CATLIN.

Bible Advocate please copy and notice two or three weeks.

Conference in Laona.

A Conference is appointed to commence at Laona, Chautauque Co., Wednesday evening, Oct. 4th, and hold over the Sabbath.

Elders E. R. Pinney and J. C. Bywater are expected to attend, and the editor, if practicable.

Should another meeting be desired in Chautauque County, soon after the close of the one at Laona, Brn. Pinney and Bywater will attend. Brethren concerned will act in the case as duty may dictate.

Conference in Homer.

A Conference, the Lord willing, will be held in Homer, N. Y., to commence Thursday, Oct. 5th, and continue over the Sabbath. We expect Brn. Galusha and Bates will be with us.

In behalf of the church, J. L. CLAPP.

Appointments.

BRO. JONATHAN WILSON, the Lord willing, on his return from his eastern tour, will preach at the following places:—

New York,	Sunday,	Oct. 1.
Albany,	Tuesday eve.,	Oct. 3.
Auburn,	Friday	Oct. 5.
Seneca Falls,	Sunday,	Oct. 8.
Canandaigua,	Monday eve.,	Oct. 9.
Rochester,	Sunday,	Oct. 15.
Lockport,	Sunday,	Oct. 22.
Buffalo,	Monday,	Oct. 23.
At home,	Sunday,	Oct. 29.

NOTICE.—We purpose to visit the west of Canada, as far as London, the beginning of this winter, if time continue, with the Chart. Should the friends in that section desire it, they will let us know thro' the Harbinger, and we will arrange accordingly.

P. Hough,
G. Henley.
Herald please notice.

Business Notes.

Wm Gifford—Is it A. C. or H. C., Fairhaven? It is H. C. on our book.

J. Taylor—We did not send because bound books cannot be sent by mail. We have now taken the cover off, and send with the other.

D. Dole—The last credited which was sent the middle of last Oct., paid to no. 221. You now pay to no. 247.

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LETTERS—J B Cook E R Pinney Z Campbell H Jones E R Pinney C T Catlin J Morrison.

Miscellaneous.

OUR WONDROUS ATMOSPHERE.

The atmosphere rises above us with its cathedral dome, arching towards the heaven of which it is the most familiar synonyme and symbol. It floats around us like that grand object which the apostle John saw in his vision—"a sea of glass like unto crystal."—So missive is it, that when it begins to stir, it tosses about great ships like playthings, and sweeps cities and forests, like snowflakes, to destruction before it. And yet it is so mobile, that we have lived years in it before we can be persuaded that it exists at all, and the great bulk of mankind never realize the truth that they are bathed in an ocean of air. Its weight is so enormous, that iron shivers before it like glass, yet a soap ball sails through it with impunity, and the tiniest insect waves it aside with its wings. It ministers lavishly to all the senses. We touch it not, but it touches us. Its warm south winds bring back color to the pale face of the invalid; its cool west winds refresh the fevered brow, and make the blood mantle in our cheeks; even its north blasts brace into new vigor the hardened children of our rugged clime. The eye is indebted to it for all the magnificence of sunrise; the full brightness of mid-day, the chastened radiance of the gloaming, and the clouds that cradle near the setting sun. But for it the rainbow would want its "triumphal arch," and the winds would not send their fleecy messengers on errands around the heavens. The cold ether would not shed its snow-feathers on the earth, nor would drops of dew gather on the flowers. The kindly rain would never fall, nor hail-storm nor fog diversify the face of the sky. Our naked globe would turn its tanned and unshadowed forehead to the sun, and one dreary, monotonous blaze of light and heat burn up all things. Were there no atmosphere, the evening sun would in a moment set, and, without warning, plunge the earth in darkness. But the air keeps in her hand a sheaf of his rays, and lets them slip but slowly through his fingers; so that the shadows of evening gather by degrees, and the flowers have time to bow their heads, and each creature space to find a place of rest, and to nestle to repose. In the morning, the garish sun would at one bound burst from the horizon of night, and blaze about the horizon; but the air watches for his coming, and sends at first but one little ray to announce his approach, and then another, and by and by a handful, and so, gently draws aside the curtains of light, and slowly lets the light fall on the face of the sleeping earth, till her eyelids open, and, like man, she goes forth again to her labor till the evening.—*Quarterly Review.*

EFFECT OF POWER—The beginning of Nero's reign was marked by acts of the greatest kindness and condescension; by affability, compliance, and popularity. The object of his administration seemed to be the good of his people; and, when he was desired to sign his name to a list of malefactors that were to be executed, he exclaimed, "I wish to heaven I could not write!" He was an enemy to flattery; and when the Senate had liberally commended the wisdom of his government, Nero desired them to keep their praises till he deserved them. But mark the corresponding tendency of arbitrary power!—This was the wretch, who afterwards assassinated his mother, who set fire to Rome, and destroyed multitudes of men, women and children, and threw the odium of that dreadful action on the Christians. The cruelties he exercised towards them were beyond description, while he seemed to be the only one who enjoyed the tragical spectacle. "The heart is deceitful above all things and desperately wicked; who can know it?"—*Arvine.*

CONDITION OF FRANCE.

Speaking of the fearful condition of things in France, the *New York Spectator* remarks:

"The situation is more grave than ever, and all things indicate an approaching crisis. The "red republicans" are working in the dark,—they are again organizing on a new basis, and preparing for a struggle with Gen. Cavaignac. Another appeal to force is inevitable. One of two immediate results must take place: Either the discussion on the report of the committee of inquiry will be stifled, or the arrest of Cossidiere, Louis Blanc, Proudhon, and Ledru Rollin will be demanded. In the first case, the unpunished instigators of the revolt in June will gain new confidence and strength from the Government's slack of energy; and, proud of their triumph, will seek to overthrow the Government. In the second, there will no longer be hope of safety for them except in a second and desperate attempt. For this they have been preparing all the last month. Two redoubtable clubs have entered into an alliance, and will henceforth act in concert. These two societies reckon not less than 50,000 members.

The new rules for the internal government of these political associations are terribly severe. The controlling authority is vested in a small and select directory, consisting of men distinguished by an energy and force of character which make them truly formidable. I cannot go more into detail on this point, and am not at liberty to answer the other questions you propose. The other association of which you speak has not yet joined that of "The Rights of Man," but there is reason to believe, that at least half its members will soon unite with the 50,000 who are ready to make an assault upon the Government. The three societies, of course, have ramifications in all the principal cities of the Republic; their names are known to the police, but not their organization, which has been the subject of diligent search for the last fifteen days; but nothing more is known, or will be known, than that preparations are going on for a "war to the knife," between the victors and the vanquished of June.

The legitimists are strong in hope and confidence. Their real strength still exists among the clergy.—The famous prediction of the 14th century, which the Jesuits and their followers of the Sacred Heart have spread so widely in America, is circulated here also. True, it takes effect only on the minds of the bigoted and ignorant; but you know the old saying, that "fools have been in the majority ever since the time of Adam."

Certain it is, that if Cavaignac is not overthrown by the "red republic," monarchy has chances of success; for it must be acknowledged, that Frenchmen want political wisdom and understanding; they are republicans under a monarchy, monarchists under a republic, and democrats above all, but with a universal desire in secret for the enjoyment of "privileges." Until political education is more advanced, there can be no stable and regular government in this country; nothing is possible save intestine discord and perpetual strife. Of this you will soon have a new and lamentable proof."

DREADFUL HURRICANE ON THE EAST COAST OF SCOTLAND.

Last night about 1,000 boats, each manned by five fishermen, left the various ports of the east coast of Scotland, betwixt Stonehaven and Fraserburgh, for the herring fishery. About 12 o'clock it blew a gale, the rain falling in torrents, and the night was so dark that none of the land lights could be seen. At Peterhead, which is the easternmost point of the coast, and altogether exposed to an easterly gale, 70 out of the 400 boats that were fishing there are missing, and there is too much reason to fear that most if not all of them are wrecked or sunk. The shore between the Buchanness lighthouse and the entrance to the south harbor, for a mile and a half was strewn

with wrecks and the dead bodies of fishermen.—Twenty-three corpses were carried into Peterhead before 9 o'clock, and at the time the latest account left, others were constantly thrown ashore among the wreck on the sands or the rocks. Forty boats were wrecked within the circuit of half a mile, and so sudden and awful was the catastrophe that no means of succoring or saving the distressed and perishing fishermen could be devised. How many boats have foundered at sea or gone to pieces among the precipitous cliffs of Buchan no one at present can tell. One thing appears certain, that the lowest estimate of the loss of life and property by this gale exceeds that produced by any other hurricane hitherto recorded in the annals of the east coast of Scotland. It is calculated that along the coast not fewer than a hundred lives are lost, and when it is considered that for the most part the deceased fishermen have left wives and families, it will be felt the the widowhood and orphanage of our seaport town have received in one short night an unparalleled augmentation.

Second Advent Meetings.

ROCHESTER.—The Advent congregation meet in Stone's Block (fourth story), corner of Main and South St. Paul-streets, the times every Sunday, and also on Tuesday and Friday evenings. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

BUFFALO.—The Advent Church in Buffalo meet for worship in their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "Second Advent Chapel," Blount's buildings, corner of State and South Pearl-streets. Meetings three times on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from lower, where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats for brethren visiting the City are invited to meet with them.

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